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ABSTRACT

This unit encourages students to explore the history and current situation of Chinese Americans. Organized around five lesson plans, the unit's first lesson begins with the students' own perceptions of Chinese Americans, followed by a quiz that provides relevant background information. The second lesson examines the general history of Chinese Americans, while the third looks at the history of San Francisco's Chinatown. The fourth lesson offers one of two alternatives: a slide presentation or an actual walking tour of San Francisco's Chinatown. (The slides are not included with this document). The last lesson is reserved for debriefing and concluding the unit. A minimum of one class is needed for each lesson; lessons two and three require more time. A number of student handouts and a bibliography that lists materials concerning Chinese Americans are included. Eight teacher's appendices also are included: (1) "Racism in the Comics" by Michio Kaku; (2) Key to quiz; (3) Key to population graphs; (4) Discussion questions on San Francisco Chinatown; (5) Geographic distribution of Chinese Americans; (6) Occupations and earnings of Chinese Americans; (7) Script for slide presentation; and (8) Teacher materials for walking tour, (DB)

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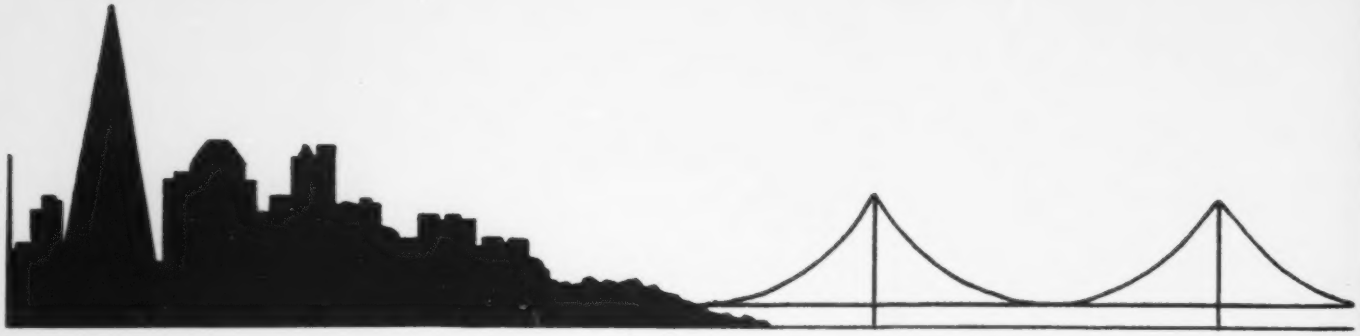

CHINESE AMERICAN EXPERIENCE: SAN FRANCISCO

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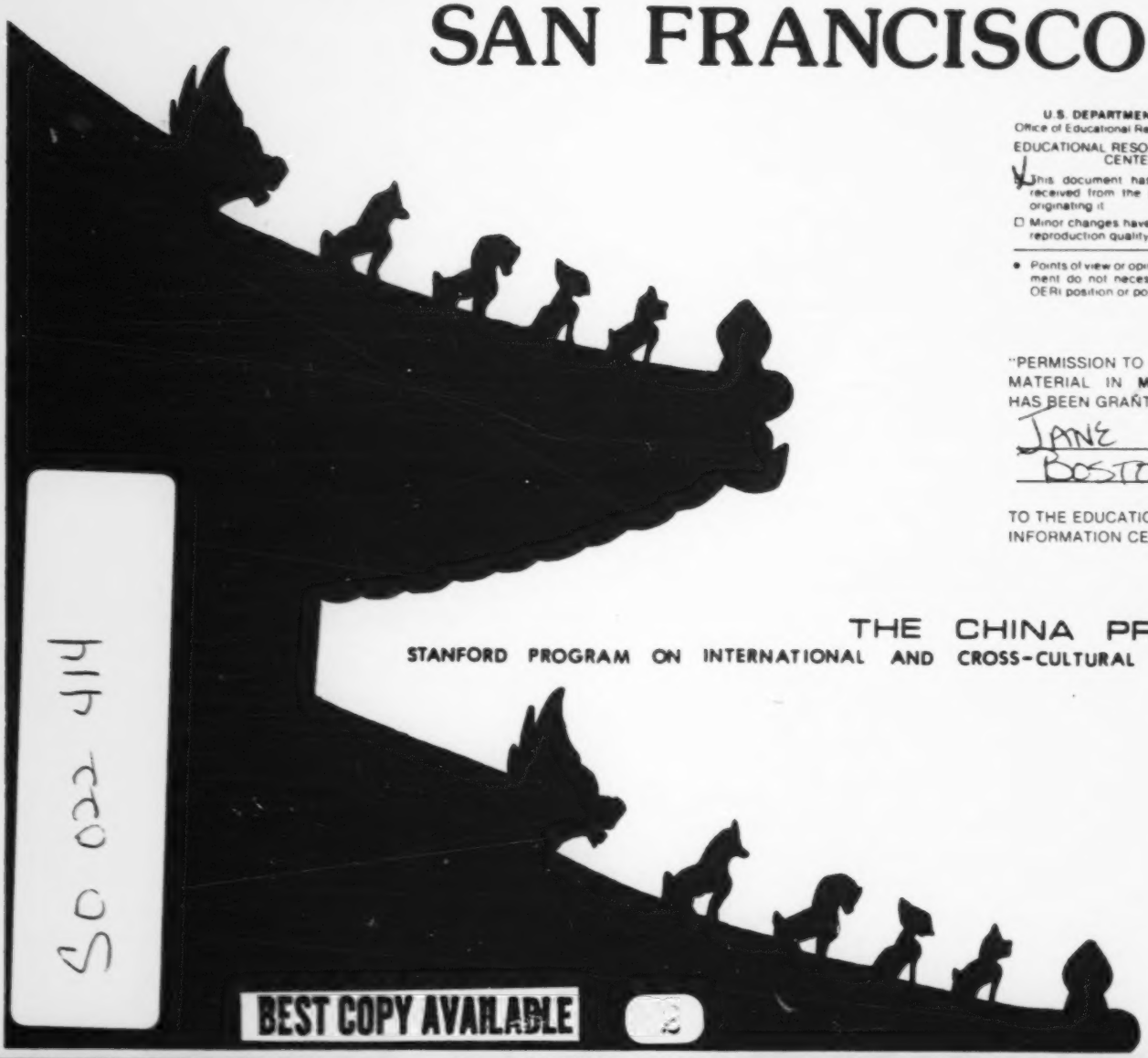

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THE CHINA PROJECT
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SPICE

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Background

The Stanford Program on International and Cross-Cultural Education (SPICE) represents a long-term effort by Stanford University to improve international and cross-cultural education in elementary and secondary schools. The program traces its origins to 1973 with the initiation of the Bay Area China Education Project, an effort to upgrade teaching about the People's Republic of China. Subsequently, parallel projects on Japan, Africa, Latin America, Western Europe, and the Soviet Union and Eastern Europe were established, and together with the China Project, became the nucleus of SPICE. SPICE also offers services in the fields of geography and foreign language.

In 1979, SPICE joined with two other international resource organizations–The World Affairs Council of Northern California and Global Educators–to form the Bay Area Global Education Program (BAGEP), an international studies resource consortium serving K-12 schools and districts in the San Francisco area. In 1986, Stanford University, in cooperation with the World Affairs Council and Global Educators, was selected to manage the California International Studies Project (CISP), a legislatively-based (AB 2543) statewide network of international resource centers for which BAGEP serves as a model. SPICE is the curriculum development and materials resource arm of CISP.

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SPICE is sponsored by the Institute for International Studies and the School of Education at Stanford University.

Sources of Support

SPICE receives support from federal sources, private foundations, and the Institute for International Studies.

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SPICE's current curricular priority is the development of lessons which enhance the study of world history, cultures and geography. In the area of staff development, SPICE's priority is to provide support for the programs of the CISP Resource Centers. SPICE also has ongoing staff development efforts through each of its individual projects, and is centrally involved in a yearly summer institute on the Stanford campus in conjunction with BAGEP.

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SPICE offers over 60 titles which include curriculum units, resource guides, and research reports. Write to SPICE for a free catalogue.

CHINESE AMERICAN EXPERIENCE:

SAN FRANCISCO

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Also to be thanked are the numerous community organizations in San Francisco chinatown who generously provided both information and valuable time. Last but certainly not least, the Stanford Area Chinese Club is to be thanked for providing the necessary support for the development of this curriculum unit. Of course, the author alone bears responsibility for the views expressed.

Michael Chang

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RATIONALE

This teaching unit encourages students to explore the history and current situation of one American minority group--the Chinese Americans.

OBJECTIVE OF UNIT

The overall objective is for students to understand that there is a striking diversity within the Chinese American community. Unlike the socio-economic pattern of many other American groups, there is a tendency for the Chinese American community to be split between those who are well-educated, affluent, with professional occupations, and those who are quite poor, having limited English ability, who are often residents of Chinatowns. It is in this context that students should understand both the persistence of poverty in Chinatowns and the increasing popularity of referring to Chinese Americans as a successful minority.

HOW TO USE THIS UNIT

This unit is organized around a five-lesson plan. The first lesson begins with the students' own perceptions of Chinese Americans, followed by a quiz that provides relevant background information. The second lesson examines the general history of Chinese Americans, while the third also looks at the history of San Francisco Chinatown. The fourth lesson can be one of two alternatives: a slide presentation or an actual walking tour of San Francisco Chinatown. The last lesson is reserved for debriefing and concluding the unit. A minimum of one class is needed for each lesson; lessons two and three easily require more time. For a more detailed description, please refer to the overview and lesson plans in the second section.

For those who wish only to take the walking tour, the relevant sections are Teacher's Appendix Eight and Student Handout #6.

RELEVANT TERMS AND DEFINITIONS

ANGEL ISLAND: This was a detention center for immigrants. Located near San Francisco, the majority that passed through the center were Chinese. Between 1910 and 1940, most of the 175,000 Chinese immigrants to America came through here. Today, Angel Island is a state park.

ANTI-CHINESE MOVEMENT: This term refers to the period during the last decades of the nineteenth century when organized racism against the Chinese occurred in the far western United States. (cf. CHINESE EXCLUSION ACTS)

ASIAN AMERICANS: A term often used to describe Americans of Asian descent.

ASIAN AMERICAN MOVEMENT: Taking for its inspiration the Civil Rights Movement of the 1960s, this movement has aimed at promoting the Asian heritage of Asian Americans.

BACHELOR SOCIETY: The early mining camps and pre-Second World War Chinatowns are referred to as bachelor societies because of the extremely disproportionate ratio of men to women.

CHINATOWNS: Refers to urban neighborhoods in the United States where most of the residents are of Chinese descent. (cf. CHINESE AMERICAN COMMUNITIES)

CHINESE: This term has two usual meanings--1) denoting nationality, meaning that the individual is a citizen of China. 2) denoting Chinese ethnicity. It is always in the latter sense that one speaks about Chinese Americans. (cf. CHINESE AMERICANS)

CHINESE AMERICANS: Refers to American citizens or residents of Chinese descent. (cf. CHINESE)

CHINESE AMERICAN COMMUNITIES: A general term that would include not only the traditional Chinatowns, but also the newer and more affluent middle class neighborhoods where a significant proportion of the residents are Chinese Americans. (cf. CHINATOWNS)

CHINESE EXCLUSION ACTS: One of the major outcomes of the Anti-Chinese Movement, in 1882 a federal law was enacted to exclude or seriously restrict Chinese from immigrating to America. This was the first time in American history that the right of immigration was denied to a group based on ethnicity. The exclusion acts were extended indefinitely in 1904, but were repealed in 1943.

DISTRICT ASSOCIATIONS: District associations are for those who share the same dialect or come from the same district of origin. Roughly similar to immigrant aid societies (Landsmannschaften) formed by Europeans in America; Chinese district associations are functionally the same as the clan associations. (cf. KINSHIP ASSOCIATIONS)

EXCLUSION CHINATOWNS: This term is used to stress the socio-legislative conditions that underlie American Chinatowns from the 1880s to the 1940s. (cf. CHINESE EXCLUSION ACTS)

GOLD MOUNTAIN: Popularized by early Chinese miners, this term in Chinese refers to San Francisco.

GRANT AVENUE: Originally called Dupont Street, this is the center of tourism in San Francisco Chinatown today.

IMMIGRATION QUOTA: This is the number of immigrants of a specific group that is allowed to immigrate to the U.S. each year.

KINSHIP ASSOCIATIONS: Originating from lineage communities in southeastern China, overseas kinship associations have adopted surnames to indicate clanship and are organized around a leading merchant's store. In return for loyal employee services, clans often provide advice, aid, comfort, and shelter for Chinese immigrants. In recent decades, the growth of a Chinese middle class has resulted in the decline of these kinship associations. (cf. DISTRICT ASSOCIATIONS)

MODEL MINORITY: The upward social mobility of <u>some</u> Asian Americans, particularly the Chinese and the Japanese, has led some people to describe these groups with this term.

PAPER SONS: This was one of the illegal methods that was used by some Chinese to circumvent the unjust immigration laws and immigrate to America. A Chinese U.S. citizen would report the birth of a child in China after a visit there. This created a "slot" whereby someone could come to America legitimately.

SAN FRANCISCO CHINATOWN: One among a declining number of American Chinatowns, the San Francisco Chinatown remains one of the largest and most vital.

TONGS: This is the popular term for secret societies in Chinatowns. These organizations engaged in various illegal activities ranging from gambling to extortion and prostitution. Most powerful in the exclusion Chinatowns, their activities remain even today.

A SELECTED BIBLIOGRAPHY ON CHINESE AMERICANS

For Teacher Reference:

Chen, Jack. THE CHINESE OF AMERICA. San Francisco: Harper & Row, 1981.

(This is probably one of the most comprehensive and readable of Chinese American histories.)

Lai, Mark Him et al. OUTLINES: HISTORY OF THE CHINESE IN AMERICA. San Francisco: Everybody's Bookstore, 1971.

(This is a useful lesson-planning tool for teachers. A good companion to Jack Chen's book.)

Lyman, Stanford M. CHINESE AMERICANS. New York: Random House, 1974.

(A sociological study of Chinese Americans. Well-written with particularly good chapters on Chinese community organizations and cooperatives, institutional racism, social problems.)

Mark, Diane et al. A PLACE CALLED CHINESE AMERICA. Dubuque, Iowa: Kendall/Hunt, 1982.

(This book examines the dynamics of Chinese American history, culture, and community. Contains useful chapters on the birth of Chinatowns, women and family, problems of a model minority.)

Nee, Victor et al. LONGTIME CALIFORN'. New York: Random House, 1972.

(Explores the world of San Francisco Chinatown in the early seventies and the story of its elderly residents. Full of oral documentary history. Very interesting reading and highly recommended.)

REPORT OF THE SAN FRANCISCO CHINESE COMMUNITY CITIZENS' SURVEY AND FACT FINDING COMMITTEE. San Francisco: H.J. Carle & Sons, 1969.

(This report highlights various Chinatown community concerns. It provides a good sense of the problems such as housing, immigration, social services, recreation, culture, etc. even if it is somewhat outdated.)

Sue, Stanley et al. ASIAN-AMERICANS: PSYCHOLOGICAL PERSPECTIVES. Ben Lomond, California: Science and Behavior Books, 1973.

(A collection of studies exploring the psychology of Asian Americans, some of which provides important insights. A second volume entitled ASIAN-AMERICANS: SOCIAL AND PSYCHOLOGICAL PERSPECTIVES, published in 1980, may also be useful.)

Tung, William. THE CHINESE IN AMERICA: 1820-1973. New York: Ocena Publications, 1974.

(This volume contains two parts: 1) A detailed chronology of Chinese American history. 2) A set of useful documents relating to U.S. laws and judicial decisions on the Chinese in America, as well as treaty documents between the United States and China.)

Wu, Cheng-Tsu. CHINK. New York: World Publishing, 1972.

(A documentary history of anti-Chinese prejudice in America. Quite useful.)

Wu, Yuan-li et al. THE ECONOMIC CONDITION OF CHINESE AMERICANS. Chicago: The Pacific/Asian American Mental Health Research Center, 1980.

(A collection of studies on the changing pattern of Chinese American income and occupations, on Chinese Americans in the professions, the Chinese American poor, and the economic status of Chinese Americans in the San Francisco Bay Area. A gem for those interested in the subject.)

Classroom Materials:

CHINESE AMERICANS: REALITIES AND MYTHS. San Francisco: The Association of Chinese Teachers, 1977. $3.95. Teacher's guide, $2.95. Complete with film strips, $52.00.

(An anthology of documentary materials which can be used in conjunction with the filmstrips or independently with other curriculum on Chinese Americans. The filmstrips are entitled "Forgotten Pioneers," "Challenges to the American Dream," "The Chinese American Today," "Mislabelling People." Grades 9-12.)

IMMIGRANTS IN THE UNITED STATES: THE CHINESE EXPERIENCE. San Francisco: San Francisco Unified School District, 1970.

(This teaching unit focuses on Chinese immigration and includes such topics as quota systems and discrimination. European immigration to the United States is also used for comparison. Recommended for grades 7-12, even though it is somewhat dated.)

Chinese American Literature:

Hsu, Kai-yu et al. ASIAN-AMERICAN AUTHORS. Boston: Houghton Mifflin Company, 1972. Paper.

(This collection includes samples of Chinese American literature, which are prefaced by a good, succinct introduction.)

Kingston, Maxine Hong. CHINA MEN. New York: Alfred A. Knopf, 1980. Paper, $3.50.

(Accounts of three generations arriving from China by an award-winning Chinese American novelist. The book highlights what the Chinese brought with them from their cultural past to establish themselves and what they encountered in the United States. Grades 9-12.)

Lai, Him Mark et al. ISLAND. San Francisco: HOC DOI, 1980. Paper, $8.95.

(Poetry, oral history, and photographs of Chinese immigrants detained in the immigration facilities on Angel Island between 1910 and 1940. Grades 9-12.)

Illustrated Materials:

Dicker, Laverne Mau. THE CHINESE IN SAN FRANCISCO: A PICTORIAL HISTORY. New York: Dover Publications, Inc., 1979. Paper, $6.00.

(A collection of 168 photographs, from railroad construction to social life. Particularly good for earlier periods. A brief but useful text preceeds the illustrated section. Grades 7-12.)

McCunn, Ruthane Lum. AN ILLUSTRATED HISTORY OF THE CHINESE IN AMERICA. San Francisco: Design Enterprises, 1979. Paper, $6.95.

(Many important aspects of Chinese American history are explored in this book through brief accounts and illustrations. Grades 7-9.)

LESSONS AND ACTIVITIES

OVERVIEW

Lesson 1: Understanding Our Perceptions of Chinese Americans

(1) Adjectives that come to mind

(2) Quiz/Discussion

Lesson 2: History of Chinese in America

(1) Population Graph Exercise

(2) Theme Exercise/Discussion

Lesson 3: History of San Francisco Chinatown

(1) Discussion of Article

Lesson 4: Slides-presentation or Walking Tour of San Francisco Chinatown

Lesson 5: Chinese Americans Today: Chinatown in Context

(1) Debriefing of Lesson 4

(2) "Successful Minority"

PLAN FOR LESSON 1

Objectives: Students will

- o be introduced to the concept of ethnic minority as well as examine the status of one of America's ethnic minorities, the Chinese Americans
- o examine their own perceptions of Chinese Americans and the origins of these perceptions
- o gain information about Chinese Americans through completion of a quiz

Teacher Background:

To prepare for class discussion on factual information about Chinese Americans, teachers will want to familiarize themselves with the student quiz and the discussion/answer guide provided in Appendix 2. Instructors will also find Michio Kaku's article "Racism in the Comics" (Appendix 1) quite useful for class discussion on the origins of students' stereotypes. Further information is provided in Appendices 5 and 6 on geographic and occupational distribution of Chinese in America.

Materials: Student copies of Handout #1; Teacher copy of Appendices 1,2,5, and 6. Paper/pencil.

Procedure:

1. Explain to the class that Chinese Americans are Americans whose ancestors came from China. (Perhaps some students in your school are Chinese Americans and students will already be familiar with the term.)

2. Ask students to write three or four adjectives that come to their minds when they think about Chinese Americans. Then ask them to write three or four things that relate to Chinatown. Students should save their responses for later discussion.

3. Distribute copies of Handout #1 and give students ample time to complete the quiz. (Stress that it is a kind of "Pre-test" and is not meant to be "graded".)

4. Go over answers with students, using the quiz guide provided in Appendix 2. Ask students which facts about Chinese Americans surprised them and why. Then have students look at their original perceptions of Chinese Americans. WHAT WERE STUDENTS' ORIGINAL PERCEPTIONS? DO THEIR PERCEPTIONS AGREE OR CONFLICT WITH FACTS PROVIDED IN THE QUIZ?

5. In an effort to learn why students formed certain perceptions about Chinese Americans, ask students to consider the following questions:
   a) Where were you first exposed to Chinese Americans? (e.g., T.V., comic strips, friends, etc.)
   b) How did this exposure influence your perceptions of this group?
   c) Do you know any Chinese American personally?

6. Wrap up the discussion by asking students to contribute what they have learned about Chinese Americans.

Homework: Distribute Handout #2 (A CHRONOLOGY OF CHINESE IN AMERICA) for reading at home. Stress the importance of reading this before the next lesson.

PLAN FOR LESSON 2

Teachers may want to spread this lesson over two periods instead of one.

Objectives: Students will

- o investigate the growth of the Chinese American community through a graphing exercise
- o learn facts about the history of Chinese in America
- o identify recurrent themes in the history of Chinese in America
- o divide Chinese American history into appropriate periods

Materials: Student copies of Handout #2 (Chronology--assigned as homework); Handout #3 (Population Graph of Chinese in America); Teacher copy of Appendix 3 (Answers to Graph)

Procedure:

1. Chinese Americans today cannot be understood without an understanding of their history. The purpose of this session is to focus on the historical circumstances of Chinese Americans during different periods. We will also examine "who" defined Chinese Americans' status and what conditions caused the status to change. While we examine the history of Chinese in America, think about how this history affects the current status of Chinese in America.

2. Provide students with copies of the graph for Chinese American Population exercise. Either on butcher paper or with an overhead projector, give students the data (see appendix #3) they will need to complete the graph. Have students save their graphs to stimulate discussion after the next activity.

3. Now have students reflect upon their homework reading. What "themes" kept emerging during the course of Chinese American history as presented in the chronology? (Some themes students might describe are Anti-Chinese sentiments; exclusion laws; work performed by Chinese, etc.)

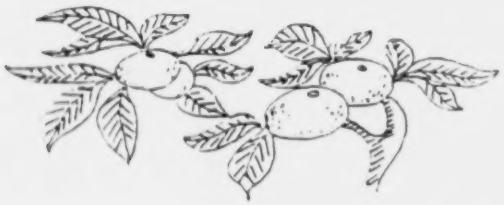
4. Divide students into 4 groups. Each group will be given a "theme" and asked to review the chronology in an effort to list all historical events pertinent to their theme. Themes may be the following, or others that teacher/student identify:
   a) Immigration policy or Legislation affecting Chinese Americans
   b) Majority attitudes toward Chinese or Anti-Chinese sentiments
   c) Chinese contribution to America
   d) Periods of economic boom (or bust)

   When each group is done, post their lists (recorded on butcher paper) in front of the class.

5. Discuss the relevant themes in Chinese American history. How are they related? Can students see significant or recurrent trends? Have students look at their graphs on the population of Chinese in America. Is there any relationship between any of the themes and the increase/decrease in Chinese population in the United States?

6. OPTIONAL: Student groups may write a short report on the history of Chinese in America using the theme assigned to their group as the core of their report.

Homework: Distribute Handout #4 (Chinese American Experience and San Francisco Chinatown) for reading at home.



PLAN FOR LESSON 3

Objectives: Students will

- gain an understanding of the historical background of San Francisco's Chinatown
- become acquainted with 2 types of ethnic communities: voluntary communities and communities of exclusion
- divide Chinatown's history into relevant periods
- identify the problems facing Chinatown residents today
- prepare for a slide-presentation of San Francisco Chinatown

Materials: Student copies of Handout #4 (Chinese American Experience and San Francisco Chinatown.) Teacher copy of Appendix 4 (Discussion Questions to History.)

Procedure:

1. Get an idea of how well students have read the homework assignment (Handout #4).

2. Review key terms and concepts in the article with students. For this purpose, the Glossary of Relevant Terms and Concepts (see "Introduction" section) should be a useful checklist.

3. Ask students to recall briefly the 3 main divisions of Chinese American history and to note their characteristics.

4. Use the Discussion Questions on History of Chinatown (Appendix 4) to provoke discussion.

5. For classes taking the walking tour, discuss the planned tour of Chinatown with students.

* The tour is divided into 4 sections. Teachers may wish to do all or part of the tour with their class (see Appendix 8 for more detail). *

PLAN FOR LESSON 4

Objectives: Students will

- look at San Francisco Chinatown through slides or with a walking tour
- describe the living conditions in San Francisco Chinatown in general
- be able to name some community organization and be able to know why they are important to Chinatown residents

For Slide-Presentation

Materials: Teacher copy of Appendix Seven (Script for Slide-presentation); Equipment for showing slides.

Procedure:

1. Show slides with the assistance of Appendix Seven.

2. Ask students to save questions for next class. (lesson 5)

For Walking-Tour

Materials: Student Handout #6A, #6B, #6C, #6D; Teacher's copy of Appendix Eight A, B, C.

Procedure:

1) See Appendix Eight A for Teacher Instructions, see Student Handout #6B, #6C, #6D for Student Instruction.

PLAN FOR LESSON 5

Objectives: Students will

- clarify their perceptions of Chinese Americans and San Francisco Chinatown
- examine the status of Chinese Americans today
- address issues such as the irony between the "successful minority" status of Chinese Americans and the persisting poverty in Chinatown

For classes that viewed slides

Materials: Student copies of Handout #5 (Chinese Americans as a "successful minority")

Procedures:

1. Distribute Handout #5 and ask students to read in class.

2. Ask students to recall from what they have already learned about Chinese Americans that would fit this image (ie. percentage with higher education, median income, percentage who are professionals, etc.).

3. How does the image of "successful minority" fit San Francisco Chinatown? Ask students how they would account for this discrepancy (ie. the Chinese in America tend to be divided between those who are educated and quite affluent and those who have inadequate education, English language ability and quite poor).

4. Ask students to speculate on the future of Chinese Americans and San Francisco Chinatown.

5. Ask if their perceptions of Chinese Americans have been affected by the activities in this unit. How?

For Walking Tour:

Materials: Student copies of Handout #5 and #6B, #6C, #6D as applicable.

Procedures:

1. Debrief students' trip to San Francisco Chinatown. Have students bring completed exercises from the field trip to class. Ask students what they have learned from their experience. Help students clarify issues. For the Grant Avenue Survey, if students compare the ratio of community to tourist stores

between these three sections, from Sacramento to Clay, from Clay to Washington, from Washington to Jackson, they would find that the ratio changes. Ask them to speculate about what this indicates.

2. See 1 to 5 above.

Homework: As an optional concluding exercise to this unit, have students write a short essay. Ask students to choose a quotation from Handout #4 (Chinese Americans and San Francisco Chinatown) to serve as a "spring-board" for their essay.

HANDOUT #1

A QUIZ AND SOME FACTS

(Please underline the correct answer)

A. ON ASIAN AMERICANS:

#1. Asian Americans are (citizens and permanent residents; foreigners) in the United States.

#2. The population of Asian Americans, including Pacific Islanders, has increased by almost (60; 120; 300) percent during the 1970s.

#3. Despite their recent increase, mainly through recent immigration, the 3.5 million Asian Americans in 1980 census accounts for only (1.7; 7.8; 12.4) percent of the U.S. population.

#4. Over 90% of Americans of Asian descent belong to the following groups: Chinese, East Indian, Filipino, Japanese, Korean, Vietnamese. Can you match the population of these groups?

1980 POPULATION	ASIAN GROUPS
1) 806,027	ASIAN INDIAN
2) 774,640	CHINESE
3) 700,747	FILIPINO
4) 361,544	JAPANESE
5) 354,52	KOREAN
6) 261,714	VIETNAMESE

#5. In which state do Asian Americans constitute the majority of the population? (California, Hawaii, New York, Washington, Texas)

#6. Asian Americans have one of the (highest; lowest) levels of average median family income in the U.S.

#7. The average level of education among Asian Americans is one of the (highest; lowest) in the nation. About (8.7; 16.4; 35.5) percent of all Asian American adults have four or more years of college.

B. ON CHINESE AMERICANS:

#8. The Chinese American population has increased (60; 85; 95) percent during the 1970s.

#9. Try to rank the following occupations for Chinese American men. (The rankings for all American males are provided for comparison)

OCCUPATIONS	RANK	
	ALL MALE	C.A. MALE
Craftsmen	1	___
Operatives	2	___
Clerical, sales	3	___
Professional, technical	4	___
Managers, proprietors	5	___
Service workers	6	___
Laborers	7	___
Farmers	8	___

#10. Chinese Americans reside in every state, but some states have larger Chinese American populations than others. Choose the states with the largest Chinese American population by numbering them 1, 2, 3, etc. (California___; Hawaii___; Illinois___; New York___; Texas___)

C. ON SAN FRANCISCO'S CHINESE AMERICANS:

#11. The city of (Los Angeles; New York; San Francisco) has the oldest and probably the most well-known Chinatown in the United States.

#12. In 1980, the census showed that 82,480 San Franciscans are Chinese Americans. This figure is approximately (4; 12; 23) percent of San Francisco's total population.

#13. While many Chinese in San Francisco live in the Chinatown area, about (40; 60; 80) percent of San Francisco's Chinese American residents live outside Chinatown's borders.

#14. Those who live in San Francisco Chinatown usually have (high; low) income levels.

HANDOUT #2

CHINESE AMERICAN HISTORY: A CHRONOLOGY

(I) TO 1870s:

499 History of Liang Dynasty recorded a voyage by Hui Shen, a Buddhist missionary from Central Asia, and his four companions who sailed by way of the Aleutians and Alaska to the west coast of America, and then to Acapulco, Mexico before returning to China in 499.

1785 First record of Chinese in California, then still a province of Mexico.

1840 About 400 Americans had settled in California.

1848 Mexico ceded California to the United States after a war between the two nations (1846-1848), the population then included 12,000 Mexicans and Californians (Mexicans who had intermarried with others) and 1,200 foreign settlers, traders.

1849 California "Gold Rush." Almost 100,000 men from all parts of the world descended on San Francisco that year. Chinese in the city numbered 789.

1850 60 Chinese miners were driven out of their camp by white miners in Tuoleme County. This was the first recorded incidence of anti-Chinese violence.

1852 California, Chinese population grew to 25,000 out of a total population of approximately 380,000.

1854 In People v. Hall, the court ruled that the Chinese and Indians were of the same race, and therefore existing law barring Indian testimony against whites also applied to the Chinese. This ruling in effect deprived Chinese from protection of the courts against acts of violence inflicted by whites.

1855 The "Gold Rush" was virtually over. Chinese were now recruited in large numbers to mine minerals (gold, silver, quartz, etc.) throughout the Western states to provide resources needed for opening up the West. By 1860, 24,000 Chinese, about two-thirds of the West coast Chinese population, were among the 83,000 men who worked in California mines. By 1870, over 25 percent of all mine workers in the states of Oregon, Idaho, Washington, and California were Chinese.

1865 Given the great difficulty at that time in recruiting white laborers to build the first transcontinental railroad because of the harsh work environment, E.B. Crocker hired 50 Chinese for a short trial period. Chinese workers proved so efficient that by the time the railroad was completed in 1869, he had recruited an additional 15,000 Chinese workers.

1867 7,000 Chinese railroad workers struck unsuccessfully for a ten hour day, high wages, and an end to physical punishment of workers.

1868 The United States and China signed the Burlingame Treaty, this treaty guaranteed the right of reciprocal immigration and trade between the two nations. China formally removed its restrictions on persons wishing to go to the United States, even as the treaty denied Chinese immigrants the right of naturalization. Both nations vowed equal treatment for each other's citizens.

1870 The Chinese population in the United States totalled 63,199 persons. The completion of the transcontinental railroad the year before had resulted in a steady influx of European immigrants from the East coast to California. The completion of the railroad caused large numbers of Chinese to turn to all kinds of farm work and also to become increasingly engaged in urban occupations and industry. In the 1860s, the Chinese population of San Francisco was 8 percent, but by the 1870s it had increased to almost 30 percent. Chinese merchants dominanted industries such as cigar making (even in 1860, half the cigar factories were owned by Chinese) and footwear manufacturing (producing half of California's output in the 1870s.)

1873 California entered its first real economic depression after the stock market crash on Black Friday, September 19, 1873. Large scale unemployment followed.

1877 George Kearney established the Workingmen's Party with a strong anti-Chinese platform that sought to exclude Chinese from fields of work and to argue that "the Chinese must go."

1879 Under Section Nineteen of the second constitution of California, corporations, state, municipal, and county governments were specifically forbidden to employ Chinese; the legislature was also given the authority to protect state, counties, and citizens from the presence of "Undesirable aliens."

(II) 1880s TO 1930s:

1880 The Burlingame Treaty was modified such that immigration of Chinese laborers would be "reasonably limited." The American government promised to protect Chinese from lynchings.

1881 The United States suspended the Burlingame Treaty for a period of 20 years.

1882 Substantial lobbying from California caused Congress to pass the first Chinese Exclusion Act which prohibited the entry of Chinese workers for a period of ten years. Only some merchant and scholar categories were exempt. The 105,465 Chinese in the United States in 1880 accounted for one-fifth of one percent of the nation's population.

1885 Continued economic recession led to violent anti-Chinese agitation on the West coast. In one case, 28 were killed by white miners in Rock Springs, Wyoming and federal troops were called in. The agitators were not indicted. Many Chinese were compelled to leave their rural homes for the relative safety of city Chinatowns.

1888 Congress passed the Scott Act to void Certificates of Return issued to Chinese laborers. About 20,000 Chinese were stranded outside the United States with useless re-entry permits.

1889 The validity of the Scott Act was contested in the case of Chae Chan Ping v. the United States. The Supreme Court ruled against Chae Chan Ping, noting that a race which "would not assimilate" and which was "dangerous to ...peace and security" might be barred from entry into the United States "regardless of the existence of a prior treaty" with that nation.

1890 The census reported 107,488 Chinese in the United States.

1891 The first American bilingual daily news in Chinese and English, the Chinese World, was published in San Francisco.

1892 The Gearey Act extended the 1882 Exclusion Act for another ten years and required Chinese in the United States to possess certificates of residence. The constitutionality of requiring the certificates for Chinese residents was challenged by the Chinese community in Fong Yue Ting v. the United States the following year, but the Supreme Court upheld the Act.

1893 Acts of anti-Chinese violence were reported in Fresno, Napa, Compton, Redland, Tulare, Visalia, and Vacaville.

1896 In the case of Yick Wo v. Hopkins, the Supreme Court found arbitrary administration of safety ordinance against Chinese laundrymen in San Francisco.

1898 In the case the United States v. Wong Kim Ark, the Supreme Court ruled that a person born in the United States of Chinese parents is of American nationality by birth.

1900 The number of Chinese in the United States declined to 89,863.

1904 The Chinese Exclusion Acts were extended indefinitely. In China, the reaction was a nationwide boycott of American goods.

1906 Alien land acts were passed in California, Oregon, and Washington to prohibit "persons ineligible for citizenship" from owning property.

1907 Procedures for interrogating Chinese entering the United States were established.

1910 The number of Chinese in the United States declined to 71,531.

1912 The last Chinese dynasty was overthrown and a new Chinese Republic was established on January 1, 1912. The following year, the China Society of America was formed to promote understanding between the two nations.

1920 The census reported only 61,639 Chinese in the United States.

1921 The Quota Act, passed by Congress to discourage immigration from Southeastern Europe, and the Geary Act further restricted Chinese and other Asians from coming to the United States.

1924 Among the provisions of the 1924 Act, any American who married a Chinese woman would lose his citizenship, and any Chinese man who married an American woman would cause her to lose her citizenship.

1928 Racial prejudice against Asians, including those who were American citizens and well-educated was quite common. A statement from the Stanford University Placement Service noted that "many firms have general regulations against employing them."

1930 The number of Chinese in the United States totalled 74,954.

1931 The Japanese invasion of Manchuria this year and of Shanghai in the next year brought sharp criticisms from the American government.

(III) 1940s TO PRESENT:

1940 The number of Chinese in the United States numbered 57,389 males and 20,115 females.

1943 With Japan the enemy and China an ally during the Second World War, the United States repealed all Exclusion Acts and relinquished its extraterritorial rights in China. Based on a formula set at one-sixth of one percent of the total population of that ancestry in the 1920 census, an annual quota of 105 was given to Chinese immigrants.

1946 Following the passage of the War Bride Act after the war ended, Congress passed a bill allowing wives and children of Chinese American citizens to apply as non-quota immigrants.

1948 A Displaced Persons Act provided that for a limited time period until 1945, Chinese residents in the United States could apply for citizenship. Other private bills were passed by Congress that allowed 10,000 Chinese immigrants to enter the United States before the Communist takeover in China the year.

1950 Chinese population in the United States surpassed the high level reached sixty years before. Including Hawaii, there were 150,005 Chinese in the United States.

1952 The Immigration and Nationality (McCarran-Walter) Act provided for family reunification and the immigration of persons with needed skills to the United States. This Act also consolidated and codified all laws relating to immigration.

1953 The Refugee Relief Act admitted 214,000 persons to the United States, including 2,000 Chinese.

1955 A survey showed that only sixteen cities in the United States have "Chinatowns," twelve less than fifteen years ago.

1960 The 1960 census counted 237,292 Chinese in the United States: 135,549 were male, 101,743 were female, about 60% were native born.

1962 President Kennedy's special message to Congress on immigration noted that, "It is time to correct the mistakes of the past."

1965 New Immigration and Nationality Act Amendments eliminated the national origins quota system, and replaced it with an annual limitation of 170,000 immigrants from the Eastern Hemisphere and 120,000 from the Western Hemisphere. This Act limited immigration from the latter for the first time in the U.S. history. The quota for Chinese immigrants increased from 105 to 20,000.

1970 The number of Chinese in the United States increased to 435,062.

1978 The separate quotas for immigrants from the two hemispheres were replaced by a worldwide limitation of 290,000 annually.

1980 The number of Chinese in the United States was 806,027, or approximately 43% of the Asian American population. The entire Asian American population accounted for 1.6% of the United States population.

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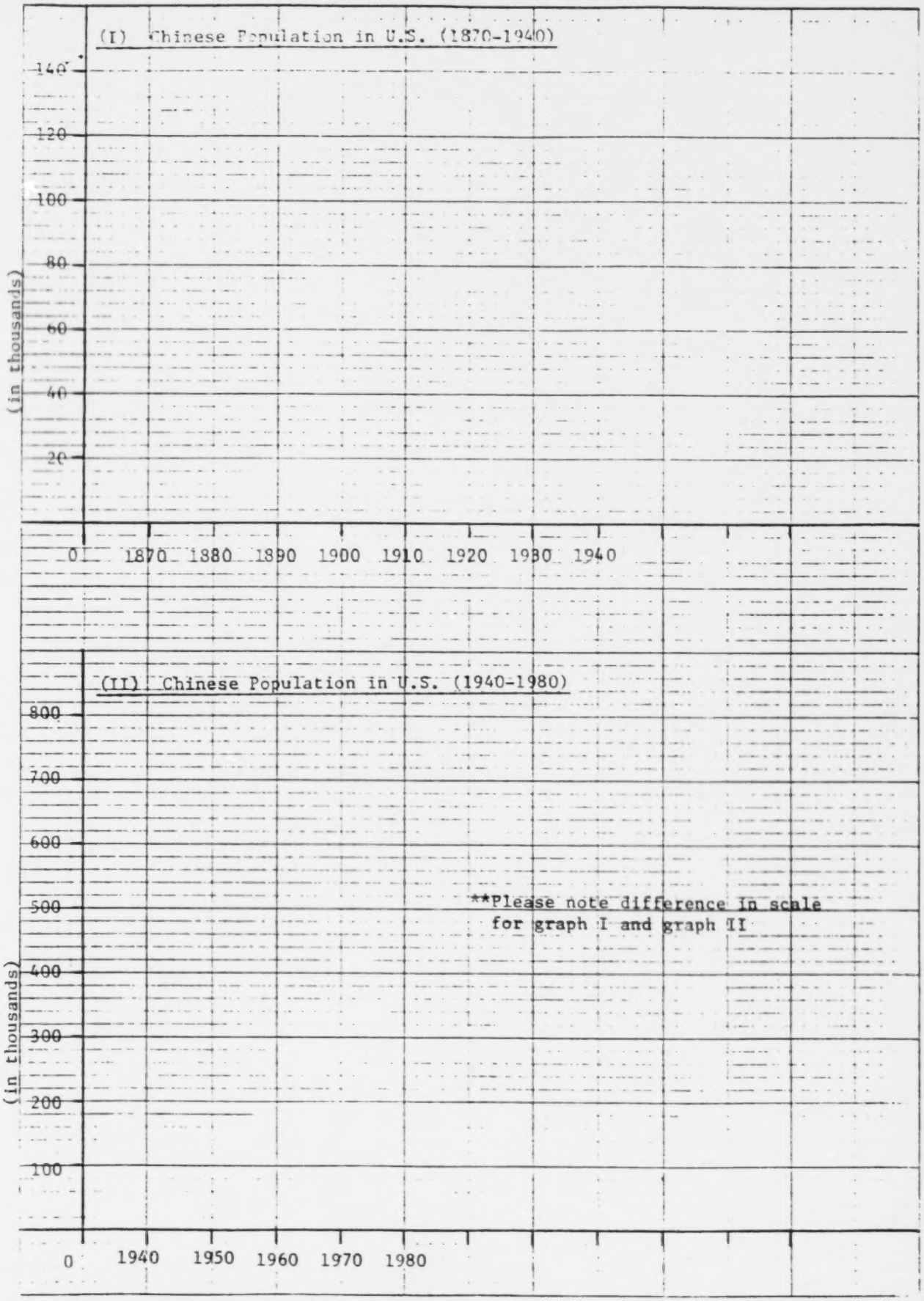
POPULATION GRAPH OF CHINESE IN AMERICA



HANDOUT #4

A BRIEF HISTORY OF CHINESE AMERICANS AND SAN FRANCISCO CHINATOWN

INTRODUCTION: TWO TYPES OF CHINATOWNS

The social circumstances surrounding residency in San Francisco's Chinatown have varied so much from period to period that historically we must view not one, but two kinds of Chinatowns. Chinatown has been and is today an ethnic community spontaneously and voluntarily gathered (much like those of the Italians, Irish, or French that flourished earlier in San Francisco). Unfortunately, Chinatown has also been a community of exclusion. Let us analyze the changing nature of Chinatown from its early days to the present.

As a largely immigrant community, Chinatown traditionally offers comfort to newly arrived Chinese. Many immigrant families have favored residency in Chinatown during their early days in America. The familiar sights within the Chinatown community help ease their adjustment to an otherwise unfamiliar land. The Chinatown that resulted from the Chinese Exclusion movements of the late nineteenth century, however, was of an entirely different nature. As an exclusion Chinatown, the community reflected society's legislated and institutionalized efforts to set apart, to limit and to eliminate the presence of Chinese (and later other Asian groups) in America. A set of external circumstances gave rise to the peculiar treatment the Chinese received during this period and forced the Chinese in America to reside separately from the non-Chinese majority. In many ways, Chinatown today still bears the marks of that exclusion period of the nineteenth century. It was not until the World War II, some seventy years later, that attitudes toward the Chinese changed significantly, allowing Chinatown to flourish once again as an ethnic community.

1) GOING WHERE NEEDED: ARRIVAL AND THE EARLIEST CHINATOWN (1848-1870s)

The discovery of gold in California in January, 1848 transformed San Francisco from a common little town in Mexican territory to a unique bustling port for gold seekers. Within the two years that followed the discovery, over 100,000 immigrants--mostly men--came from the eastern seaboard and all over the world. They congregated in San Francisco, preparing to head out to gold country to try their luck. By spring of 1848, the news of gold had reached even China, causing such excitement that some Chinese resolved to seek their fortune too in "Gold Mountain."(1)

It is believed that the first Chinese to settle in San Francisco were two men and a woman who arrived from Hong Kong on a ship named the Eagle in 1848. More Chinese followed and by 1852,

Chinese in San Francisco numbered about three thousand. By 1853 there were definite signs that the Chinese were concentrating at a particular section of the city--in almost the same area occupied by Chinatown today.(2)

At that time most Chinese did not remain in San Francisco. Like other early immigrants to California, they had no intention of establishing a permanent residence in San Francisco, but merely to seek fortunes in the mines. In 1860, only 8% of all Chinese residing in California resided in San Francisco. In fact, during the two decades 1850-1870, the majority of Chinese in California resided in small settlements scattered throughout the mining and farming regions of the entire West.(3) It was in this region that they later engaged in building the transcontinental and other railways.

The few Chinese who settled in San Francisco were largely attracted by the considerable opportunities available to merchants and laborers in the city. In those days, public opinion held the Chinese in rather high esteem and considered them a beneficial part of San Francisco life, as reflected in this article from the Daily Alta California of May 12, 1851:

> Quite a number of the Celestials [China was sometimes referred to as the Celestial kingdom] have arrived among us of late, enticed hither by the golden romance which has filled the world. Scarcely a ship arrives here that does not bring an increase in this worthy integer of our population.(4)

Hence, some Chinese helped to make life decent in San Francisco, where there were as yet few women, by taking on such occupations as cooks and laundrymen. Other Chinese engaged in vigorous trading to provide for the settlers and miners passing through San Francisco. Some Chinese merchants even supplied framed houses imported from China or Honolulu in those days, since this took less time than to bring housing materials around the Horn from the eastern United States. In fact, in 1861, Chinese importers paid duty totaling $500,000 dollars to San Francisco. (This amount doubled the next year)(5) In the years of economic boom following the discovery of gold in California, the Chinese were both welcomed to San Francisco and other parts of California where they gained a respectable degree of economic success. This period of good fortune, however, was not to last, as their welcome ended when the rhetoric of unlimited economic growth for the West was realized to be an overly optimistic expectation.

2) EXCLUSION CHINATOWN (1880s TO 1930s)

In the 1860s, the narrowing of economic opportunities in California turned public opinion against the Chinese. It was in this decade that a strong trade union movement swept through America. In California, where the Chinese had established themselves as equals with white Americans in business and industry and to compete with white labor, the labor movement acquired a

vehemently anti-Chinese character. Indeed, during the 1870s, a strong "pro-white" labor stand became a feature of all political platforms. This resulted in a string of anti-Chinese legislation at various local, state, and national levels which culminated in the Chinese Exclusion Act of 1882. Under this act, Chinese workers were specifically denied entry into the United States, thereby legally restricting to a great extent Chinese immigration. This was the first time in U.S. history that a particular racial group was denied the opportunity to immigrate to America.

Until the late-1860s, the Chinese in San Francisco were engaged in various occupations as listed below(6):

Merchants	376
Storekeepers, butchers, bakers, etc.	1200
Laundrymen	746
Peddlers of fish and vegetables	216
Fishermen	50
Tinsmiths	33
Carpenters and box makers	48
Artists and photographers	16
Doctors	17
Laborers	1000
Cigar makers	2750
Rag and offal gatherers	70
Shoemakers	830
Factory and mill hands	1500
Domestic servants	4580
Miscellaneous occupations	500

In fact, according to the 1870 census, Chinese accounted for 46% of the labor force in the four largest California industries of the time--boot and shoe manufacturing, cigar making, woolen manufacture, and the sewing trades--all of which were in San Francisco.(7)

With the large percentage of Chinese workers in San Francisco, the argument against Chinese "cheap labor" ran strong at that time. Here it is summarized by labor leader Thomas Gearey:

> The Chinese laborer brings here neither wife nor child, and his wants are limited to immediate necessities of the individual, while the American is compelled to earn income sufficient to maintain wife and babies. There can be but one end to this. If this immigration is permitted to continue, American labor must surely be reduced to the level of the Chinese competitor.(8)

But this argument was only partially true. Chinese labor was but one threat to California's white labor market: the opening of the transcontinental railroad in 1869 constituted the ultimate threat to California labor. For twenty years following the discovery of gold, labor costs had been high in California due to the labor shortage. The opening of the railroad exposed Califor-

nia industries to competition with industries in the east coast where the labor cost was even lower than that of California Chinese. This threat to California labor caused by the opening of the railroad was reflected in the decline of all main California industries in the decades following the opening, after Chinese workers had been forced out.

Anti-Chinese sentiment, however, took its toll during this period, and continued through the last quarter of the nineteenth century. In the 1870s, widespread violence against the much outnumbered Chinese forced many Chinese residents to abandon their rural abodes for the relative safety of larger urban Chinatowns. By 1880, San Francisco's Chinatown population had increased to over 30% of the total Chinese population in the state of California.(9) It was then that the Chinese in San Francisco were confined to a seven-block Chinatown bounded by Broadway, California, Kearney, and Stockton Streets. This area was recognized as the "safe zone" for Chinese. The legal position and the plight of San Francisco Chinese in the 1870s was poignantly described by Mark Twain:

> A Chinese is a great convenience to everybody--even to the worst class of white men, for he bears most of their sins, suffering fines for their petty thefts, imprisonment for their robberies, and death for their murders. Any white man can swear a Chinaman's life away in the courts, but no Chinaman can testify against a white man. Ours is "the land of the free"--nobody denies that--nobody challenges it. (Maybe it is because we won't let people testify.) As I write, news comes that in broad daylight in San Francisco, some boys have stoned an inoffensive Chinaman to death, and that although a large crowd witnessed the shameful deed, not one interfered....(10)

The segregated Chinatown of this period existed essentially as a bachelors' ghetto in an atmosphere of economic and social oppression. Such establishments as gambling dens, opium parlors, and houses of prostitution, offered entertainment and escape for some of the residents confined to Chinatown living. The Chinese workers who had earlier chosen to come alone to the "Gold Mountain," were now forbidden by the exclusion laws to bring their wives to America. The greatly disproportionate ratio of men to women in Chinatown persisted through the first half of this century.

In 1906, Chinatown was completely destroyed by the earthquake. Chinatown residents began to leave in large numbers for nearby Oakland when told initially that they would not be able to rebuild in the same location. But later city officials, appalled by the magnitute of ruin, changed their minds and requested their Chinese residents to stay and help in reconstruction by offering various incentives, including the rebuilding of Chinatown on the

old site. Physically, the rebuilt Chinatown was brighter and more sanitory, with brick buildings of oriental design but American construction. But social life in chinatown remained the same as before. The illegal activities mentioned above persisted and the rivalry of different underworld groups that controlled them led to a particularly brutal series of secret society or "tong" wars which lasted through the 1920s. By 1930, the San Francisco police department estimated that the cramped 18-block Chinatown bounded by Powell, Broadway, Kearney, and Bush Streets was occupied by some 25,000 to 30,000 Chinese residents.(11)

During the same period, the immigrant detention center on Angel Island outside San Francisco was probably the only place that rivaled with Chinatown in terms of familiarity to the relatively small number of Chinese who had been allowed to immigrate. In this detention center which was built mainly for Chinese, the most humiliating kinds of treatment were inflicted upon new arrivals. No right of visitation was allowed. Chinese immigrants would be detained in this prison-like setting for weeks or months (some individuals' detention periods were over a year) for the most detailed interrogation imaginable by custom officials. Sometimes in a single session, some two to five thousand questions might be asked. The following poem, one of the hundreds of Chinese poems curved into the wooden walls of the barracks by detainees, expresses the feeling experienced by many Chinese living in America during this period:

> I have admired America as a place of opportunity and happiness.
> Right away, I got some money and started my journey.
> After months of traveling in the wind and waves,
> I ended up in this prison suffering.
> I look across the waters and Oakland is only a few feet away.
> Oh, to return to my motherland and be a farmer again!
> My breast is filled with grievance that I can't sleep.
> Therefore, I write a few lines to express my mind.(12)

This period of exclusion was an unfortunate period of Chinese American history, but it too, was destined to evolve into a new, brighter period. The changes occurring within the broader history of Chinese in America also manifested themselves in very specific changes within the San Francisco Chinatown community.

3) A NEW MIDDLE CLASS, RENEWED IMMIGRATION, AND A REVITALIZED CHINATOWN (1940s to PRESENT):

World War II was a significant turning point in Chinese American history in two ways: 1) the ending of a Chinatown exclusion. 2) the acceptance of Chinese Americans into the American mainstream. During the war, the shortage of domestic skilled labor because of the massive war effort gave Chinese Americans opportunities to serve their nation. The fact that China was an American ally also helped. This relationship led to the abolishment of the Chinese exclusion laws in 1943. Many Chinese

Americans who had been discriminated occupationally despite their American qualifications established professional and technical careers:

> After decades of systematic exclusion from American industry, American Chinese were finally called into the ranks. The United States and China were now allies dedicated to working against common enemies. Thousands of young Chinese Americans were hired in shipyards, aircraft plants and factories. Many trained architects, engineers, chemists and technicians found work in their fields for the first time, enabling them to leave the Chinatown business which had earlier sustained them.(13)

In the period after the war, the social and economic positions of Chinese Americans continued to improve. This condition is reflected in three important developments:

First, a relatively large Chinese American middle class came into existence. The unprecedented level of post-World War II economic prosperity in America continued to provide professional opportunities to an increasingly larger number of Chinese Americans. In many ways, this group has become part of the American mainstream: they establish professional and technical careers, move into the suburbs, and cease to send their children to Chinese language classes. Without doubt, this middle class (which includes a significant portion of the recent immigrants) contribute overwhelmingly to the fact that Chinese Americans have levels of income and education that are above the national average. Hence, it is really this Chinese middle class group that is referred to when the media nowadays call Chinese Americans a "successful" or a "model" minority.

Second, more equitable immigration policies during the past few decades has led to the rapid increase in the number of Chinese immigrants. After 70 years of exclusion, many Chinese have taken the opportunity to immigrate on the following bases: 1) For family reunion (spouses, children, grandchildren, brothers and sisters, and their respective family members under 21), 2) For possession of valued professional, scientific, or artistic skills, 3) For being eligible to claim "refugee status" if coming from the People's Republic of China (this group is about 6% of the total). Between 1970 and 1980, largely because of immigration, Chinese American population grew by 85%. While a large number of recent immigrants join the middle class group upon arrival, a significant group joins, hopefully only for a period of time, those who have been left behind in Chinatown: The old, the poor, the limited-English speakers.

Third, the effects, direct and indirect, of the Asian American Movement of the 1960s, have been significant. On one level, this movement which was inspired by the civil rights movement, made a whole younger generation of Asian Americans to be more aware of both the commonalities and uniqueness of different Asian

American heritages. On another level, this awareness, in turn, created a desire on the part of some Chinese Americans for participation and self-expression both in the larger society and in Chinese American communities. In Chinatown, this participation has led to the establishment of new community agencies and social services, alongside with traditional Chinatown institutions (merchant houses, district associations, etc.) In many ways, the new community agencies have challenged the old Chinatown establishment in community leadership.

It is useful to conclude with some observations of the various forces that will play important roles in determining Chinatown's future. There is an apparent rift between the new middle class and Chinatown residents, the former being increasingly expected by larger society to speak on behalf all Chinese Americans, even though very often they cannot relate to Chinatown and doubt the benefit of its existence. Also contending for Chinatown leadership is the old establishment which tends to be conservative and more protective of local business interests, while the new community agencies are more progressive in outlook and which attempt to represent the poorest people in the community. 3) Finally, there are forces external to the Chinatown community that have an influence on the community's future--for instance, San Francisco real estate developers have sought to expand the downtown financial district at the expense of Chinatown. While it is impossible to predict the future outcome, there is no doubt that these major forces will continue to interact to shape the future of San Francisco's Chinatown.

NOTES

1. "Gold Mountain" is the popular Chinese term for California, while "Old Gold Mountain" refers to San Francisco.

2. Helen Cather, THE HISTORY OF SAN FRANCISCO'S CHINATOWN. Thesis, Univ. of California, 1932. Reprinted by R & E Research Associates, 1974. p.2, 7.

3. Shirley Sun, THREE GENERATIONS OF CHINESE--EAST AND WEST. The Oakland Museum, 1973. p.17.

4. DAILY ALTA CALIFORNIA, 12 May 1851.

5. Cather, p.30.

6. Cather, p.35.

7. See Jack Chen, THE CHINESE OF AMERICA: FROM THE BEGINNINGS TO THE PRESENT. New York, Harper & Row, 1982. pp.108-116. see also Cather, p.36.

8. CALIFORNIAN. July 1893.

9. Sun, p.17.

10. Mark Twain, ROUGHING IT, II. New York, 1870. pp.128-129.

11. Cather, p.61.

12. Sun, p.28.

13. Diane Mei Lin Mark et al. A PLACE CALLED CHINESE AMERICA. Dubuque, Iowa: Kendall/Hunt Publishing Co., 1982. p.95.

HANDOUT #5

CHINESE AMERICANS AS A "SUCCESSFUL MINORITY"

"The number of persons of Asian descent in the United States grew 146 percent from 1970 to 1980. More than a third of the country's approximately 4 million Asians and Asian Americans live in California. Although still only 5.5 percent of the state's population, ethnic Asians are the state's fastest growing minority and have begun to influence the state's education system, economy, and government out of proportion to their numbers.

The median family income of ethnic Asians in California now exceeds that of whites, $23,453 to $22,754 a year. Nationally, 32 percent of ethnic Asians, compared with 17 percent of whites, have college degrees, and they are represented out of proportion to their numbers in state government jobs, particularly those requiring professional degrees."

San Francisco Chronicle - December 1, 1983

INCOME:

"For the most part it works. Despite years of discrimination--much of it enforced by the federal government--difficulties of acculturation and a recent backlash against their burgeoning numbers, Asian-Americans now enjoy the nation's highest median family income: $22,075 a year compared with $20,840 for whites."

Newsweek - December 6, 1982

EMPLOYMENT:

"On the employment count, Asian Americans lead the nation with the highest percentage of its labor force employed. Having a labor force that consists of 1,788,369 out of a population of 2,698,040 (66.28 percent), the census showed that 61.74 percent of the Asian American male labor force were employed, while white males were next at 57.85 percent, blacks with 50.80 percent and Hispanics doing slightly better at 56.60 percent.

Asian American women on the other hand were behind their male counterparts in the employment market but still managed to lead all other groups in this field. With 53.87 percent of the female Asian-American labor force employed, white women came in a close second at 46.60 percent, blacks with 46.63 percent and Hispanics registering 43.77 percent."

Asian Week - May 20, 1982

EDUCATION:

"Is it true what they say about Asian-American students, or is it mythology? They say that Asian-Americans are brilliant. They say that Asian-Americans behave as a model minority, that they dominate mathematics, engineering and science courses--that they are grinds who are so dedicated to getting ahead that they never have any fun.

The truth, as one might expect, is mixed; Asian-American students cannot be compartmentalized any more than any other group. They come from countries as different as Japan and the Philippines. They spring from families that arrived from China three generations ago, like King Loo who attends his hometwon University of Houston, or families that came from Vietnam three years ago, like MIT senior Huy Hoang. Some work hard to preserve their heritage, like Ed Kang; others want to be Americanized as

quickly as possible, like Johnny Won; both are Korean-Americans who were high school classmates and are now juniors at the University of California, Berkeley--but they have so little in common that they rarely see each other.

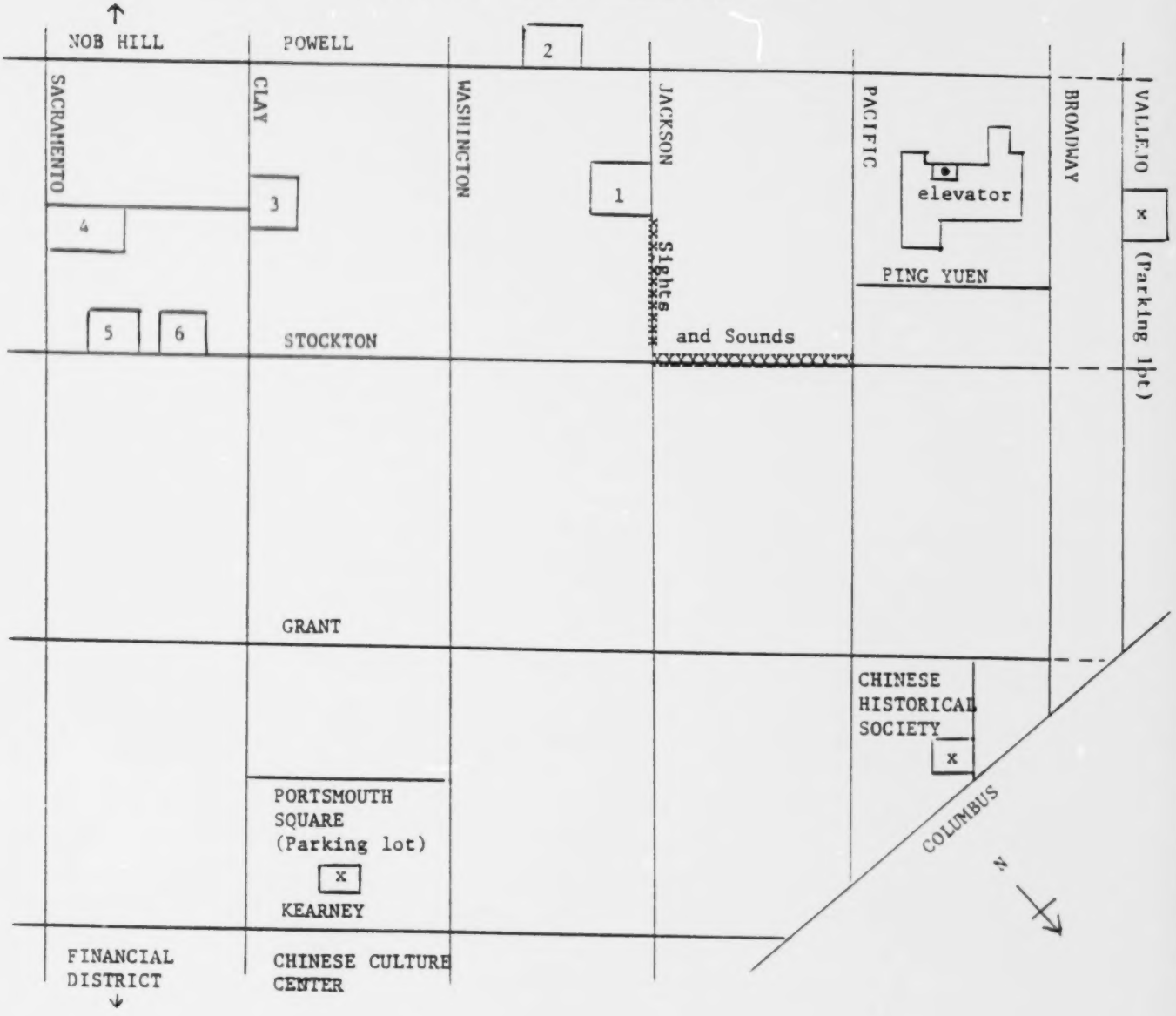
Some facts, however, are plainly incontestable. Asian-American students form the fastest-growing segment in American higher education, not just on the West and East coasts but nationally--and more often than not at the best universities. Asians make up 23 percent of undergraduates at Berkeley...

What seems certain, measured by both available statistical evidence and anecdotal information, is that Asian-Americans far outdistance every other minority in the country academically--and do essentially as well as the white majority. According to 1980 census data, one-third of all Asian-Americans 25 and over had attended college for four or more years, compared with 17.1 percent of Caucasians and 8.4 percent of blacks."

Newsweek On Campus - April, 1984

HANDOUT #6A

ROUTE FOR CHINATOWN WALKING TOUR



1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

HANDOUT #6-B

AT HOME IN PING YUEN

One of the best ways to learn about others is to place yourself in their shoes. Therefore, while you walk around San Francisco's Chinatown today, try to imagine that you are a Chinese American youth who lives in Chinatown.

Your name is James (or Judy) Chang, but your friends call you simply "J.C."

Here are some useful information about yourself: you are a third generation Chinese American (that is, your grandfather came to America in the mid-1940s). You belong to a family of five--you live with your father and mother, brother and sister. Your family has lived on the 11th floor of Ping Yuen (a government housing complex for lower income families) since you were born.

Today you have to run some errands which will take you over a large part of the Chinatown community. But before you set off on your walk (see map), try to get a feel of your enviroment. This will help you assume the role of J.C. for today. Now, we're ready for the elevator ride to floor K (11th floor).

ON TOP OF PING YUEN:

1) FROM POSITION A (SEE DIAGRAM):

This is the floor where your family, the Changs, live. Look at the map and go to point A. From here you can observe the courtyard--a place that serves as a center of activity for many Ping Yuen residents. What do you see? List 4 things/activities you see in the courtyard. 1. _____
2. _____
3. _____
4. _____
5. _____

Do you notice the pillar with Chinese writing? Your father told you long ago that the characters Mean "Within the four seas, all men are brothers." Now that you are older, you are beginning to think about what this saying means:

ALL MEN ARE BROTHERS= _____

2) FROM POSITION B:

Look at the map to find position B. Once there, look at the apartment units and check the apartment diagram. How many units can

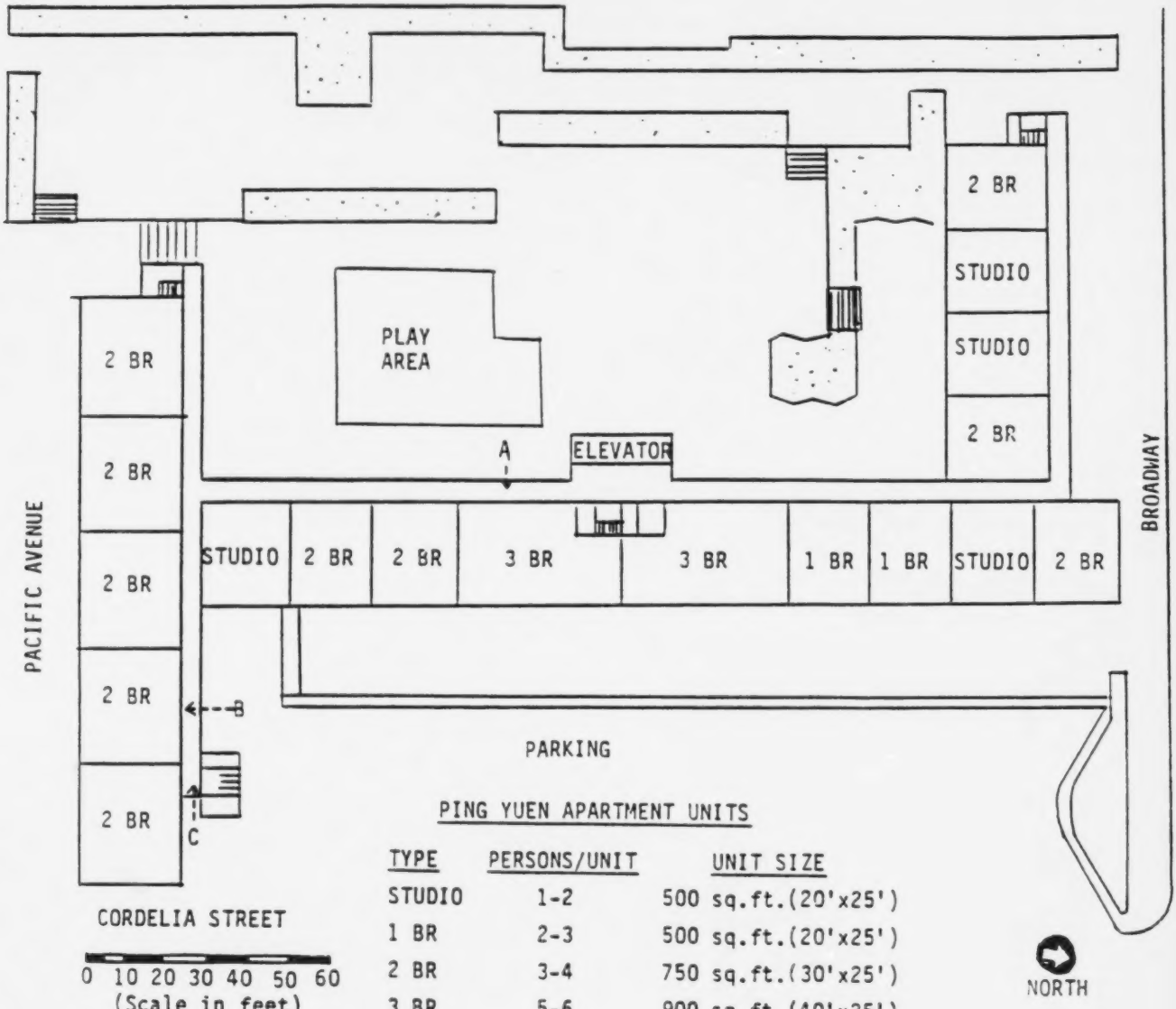
you see? _____ How can you tell them apart?_____
_____
Look down at the parking lot for Ping Yuen residents. How many parking spaces are there? What do you think are the reasons that <u>few</u> Ping Yuen residents have cars? _____
_____

3) <u>FROM POSITION C:</u>

Now go to position C and enjoy the view. Judging from the locations of Chinese signs, can you guess which street probably forms one of the boundaries of Chinatown? Look at your map for reference. So, J.C., this is where you live! Name two things that strike you most about Ping Yuen: _____
_____

Now you are ready to do your errands. Good luck!

Here is a diagram of Floor K. Look around and then try to answer briefly the questions. Use the diagram below for information.



PING YUEN APARTMENT UNITS

TYPE	PERSONS/UNIT	UNIT SIZE
STUDIO	1-2	500 sq.ft.(20'x25')
1 BR	2-3	500 sq.ft.(20'x25')
2 BR	3-4	750 sq.ft.(30'x25')
3 BR	5-6	900 sq.ft.(40'x25')

HANDOUT #6-C

COMMUNITY SIGHTS AND SOUNDS

A. SOUNDS: HOW MANY TIMES DID YOU HEAR THESE CHINATOWN SOUNDS?

1. Chinese spoken by Adults_____
2. Chinese spoken by children_____
3. English spoken by Adults_____
4. English spoken by children_____
5. Chinese music_____
6. Vendors announcing sales_____
7. Cable cars_____
8. BONUS: Name two other Chinatown sounds you heard_____and _____.

B. SIGHTS: WHAT DID YOU SEE MADE OF:

1. Bamboo _____
2. Silk _____
3. Ivory _____
4. Jade _____
5. BONUS: Name two other Chinatown sights you saw_____and _____.

C. SMELLS: WHERE DID YOU SEE AND SMELL THE FOLLOWING FOODS?

1. Live fish _____
2. Live chickens _____
3. Barbequed duck _____
4. Chinese herbal medicine _____
5. ALMOND OR FORTUNE COOKIES _____

HANDOUT #6D

GRANT AVENUE SURVEY

In the past your older brother worked on Grant Avenue in Chinatown, and now it is your turn to look for a summer job. Yet, you don't even know what kinds of jobs are available there! (Until now you had never considered it useful to know.) You want to investigate systematically so that you can find a good summer job. In order to do this, you and your friend are going to survey a 3-block segment of Grant Avenue (see diagram). Here are the main kinds of stores you are going to consider:

1. Tourist gift shops (shops that mainly caters to tourists)
2. Restaurants and fast food shops
3. Community-oriented stores (banks, grocery markets, etc.)

Select a partner to help you complete the survey. Each of you will survey one side of the street. As you walk down Grant from Sacramento to Jackson, fill in the survey with the following codes:

T for Tourist gift shops
R for Restaurants and fast foods
C for Community-oriented stores

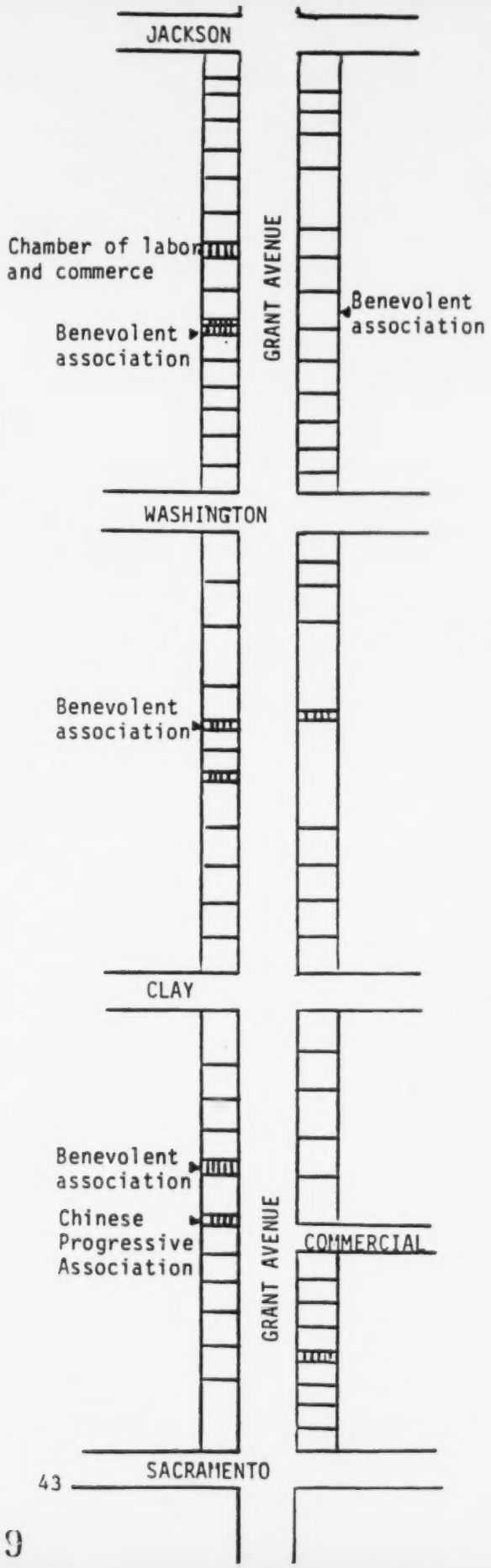
SAVE YOUR RESULTS FOR CLASS DISCUSSION TOMORROW!

GRANT AVENUE SURVEY

T= Tourist Gift Shops

R= Restaurants, Fast Food

C= Community Oriented Shops
(You may want to note down what these are.)



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Michio Kaku, "Racism in the Comics," Bridge, Vol.3, No.1, pp.25-29.

The comic book industry is big business in this country. Asians, including the Chinese, are either shown as villains, or as a passive backdrop for the hero, always a white male, to show off his bravery and integrity. If the hero is depicted as an outstanding individual, his Asian antagonist must be shown as being unredeemably evil, naively stupid, or a member of a mindless horde. In other words, Asian comic book characters are used only as negative contrasts to the "humanity" of the American hero. The message is that, no matter how mediocre or bad, a white person is still more human than his Asian foe.

There are five major categories of comic book stereotypes of the Chinese and other Asians. These categories, which are also apparent in the movie industry, are:

1. Fu Manchu – the personification of evil, often also shown with a lust for white women, 2. The "Confucius Says" Syndrome – an asexual character forever spouting proverbs, 3. The Kamikaze – a fanatical soldier with no regard for human life, including his own, 4. The Dragon Lady – a female version of Fu Manchu, but with a weakness for white men, and 5. The Sidekick – an Asian Tonto, loyal but dumb, who often gives his life for his white master.

These are, of course, fantasy characters, but they are so prevalent in our society that fantasy has overtaken reality. The American general public often expects the Asian to act like one of these stock characters, and complains when an Asian is portrayed differently. For the Chinese and other Asian Americans, comic books and movies only re-inforce the message that to be Asian is to be less than human.

Racism in the Comics

by Michio Kaku

Comics provide us with a rich cultural heritage and have left an indelible mark on the American psyche. Some say that comics are a mirror to our collective unconscious. If so, then the American unconscious has progressed little beyond Chop Suey and Fu Manchu. Comics represent a flight into fantasy, a world where one word...Shazam!...can transform a 96-pound Billy Batson into a hulking Captain Marvel, and where the bite of a radioactive spider can turn puny science majors into a web-slinging Spiderman. But comics are also a world where diabolical Asians sadistically drool over white women and are obsessed with conquering the world. Behind every Green Lantern, who uses his power beam to battle heroically for justice and goodness, there hides a Pie Face, whose only function is to polish the lantern. How could Dr. Strange soar into his ectoplasmic form if there wasn't a faithful Wong to tend after his mortal body?

Asian stereotypes fall into several easily definable categories:

The Fu Manchu Syndrome

Fu Manchu, the greatest of all Asian stereotypes, was born during the early days of the cheap thrill magazines, the pulps, and lives in the subconscious mind of every American child. The pulps of the thirties were the forerunners of all comics; fantastic pulp characters like Doc Savage and the Bat were the prototypes for Superman and Batman. Playing on the anxieties of young boys in puberty, the pulps created a fantasy world where the macabre image of Fu Manchu challenged the sanity of white men and the virginity of white women. With razor-sharp fingernails, flowing robes, sinister eyes, and a drooping, needle-like mustache, Fu Manchu was the arch-villian whose lust was only exceeded by his sadism.

Buck Rogers, the first and perhaps most successful of the science-fiction strips of the thirties, combined the image of Fu Manchu with the menacing Asian hordes to paint a dismal picture of the 25th Century, a war-ravaged land where barbarous Mongol hordes have driven the white race to near extinction. In his very first adventure, Buck Rogers rescues his girl friend from the avaricious clutches of the Mongol king and becomes a champion of the beleaguered white race.

And later, in the greatest of all movie serials and comic strips, Flash Gordon rockets to the planet Mongo to save the earth from the insidious designs of Ming the Merciless. Like the Fu Manchu who was played by Boris Karloff, Ming the Merciless, as portrayed by Charles Middleton, was the personification of evil.

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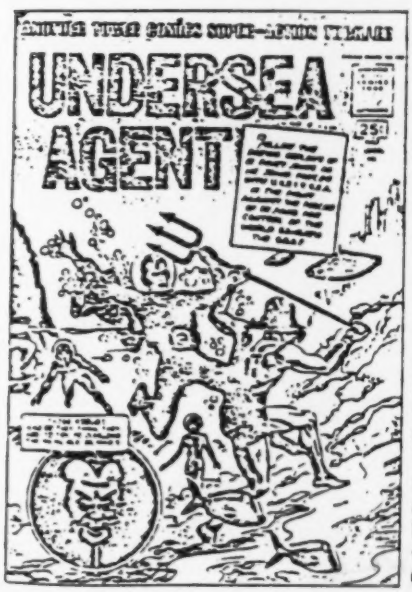
Ming the Merciless, much like the Mongol king before him, finds time to lust after Dale Arden, Flash Gordon's female companion, while busily conquering the universe. And later, the Batman serial of the forties finds the Caped Crusader in a life and death struggle with a Japanese spy (played by a guy named Nash, who also did some movies under the title of Charlie Chan). In one typical episode, there is a tunnel of love where the wax figures depict a white woman lying prostrate before ogling Japanese soldiers.



The legacy of Ming theMerciless and the Mongol hordes have provided fertile material for comic book writers of today. Virtually all superheroes pay homage to the Fu Manchu mystique. Most recently, we find Batman, Iron Man, and Nick Fury, Agent of S.H.I.E.L.D. locked in mortal combat with the descendants of Fu Manchu. Iron Man deserves some special attention, being the only superhero to consistently battle communism and the only superhero to have his origin in the Vietnam War. Perhaps it is only natural that Iron Man, whose alter ego is Tony Stark, famed lady killer and munitions magnate who makes his living peddling Cold War weaponry to Congress, should do battle with the Mandarin (a mad Oriental genius with hideous rings of destruction on each finger) and with the Titanium Man (the Russian champion who later defects to the West).

Kemosabi Syndrome

Remember Tonto? Trusty Indian scout for the Masked Man?

Well, since an Asian can never soar into the air in his own skin-tight underwear, the best he can do is offer comic relief. Easily the best known Asian sidekick in comicdom was Chop Chop, apprentice to the legendary blackhawks, a multinational paramilitary force. Bucktoothed, pigtailed, stunted, and pear shaped, Chop Chop would hurl himself into battle, flailing his butcher knife, endearing himself to the reader with memorable one-liners like "Me kill!" Far more than just a side-kick, like Kato of the Green Hornet, Chop Chop was given a definite, albeit retarded, personality and individually starred in some stories, though he was more often a victim than a hero in these vignettes.

Perhaps in response to public pressure, Chop Chop recently had his teeth fixed, had his hair styled, was fitted with elevator shoes, and

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was given a higher I.Q. (A more subdued version of Chop Chop is Pie Face, an Alaskan grease monkey who is an all-purpose side-kick/servant to the Green Lantern. Unlike Chop Chop or Tonto, Pie Face's vocabulary is not limited to a few choice words. He adds almost nothing to the plot, but it is commendable that he looks almost human.)

Though Asians seem doomed to play the heavy or the retarded comic relief, there are a few exceptions. Sunfire, a Japanese mutant representing the power of the Rising Sun, battled with the X-Men and the Submariner, though he was not a real villain but actually only misunderstood. Though comicdom cannot allow a full Asian superhero, it does allow us the courtesy of misunderstood Asian villains. Interestingly, it has been noted that Submariner, who is the most awesome hero/villian in comics and the misunderstood ruler of the seas, has some distinctly Asian features. (Note: it may be argued, with some justification, that some comics have kept scrupulously clear of these stereotypes. D.C. (Detective Comics or National Periodicals), for example, ever mindful of its reputation as the Establishment of comics, presents a comicdom populated by well-scrubbed heroines, villains smelling of after-shave lotion, and crew-cut, junior-executive-type heroes living in all-white, ghetto-free Metropolis. D.C. has avoided the charge of racism by refusing to believe that nonwhites exist.

(D.C.'s villains and heroes may be green or purple, but never yellow or black. Marvel Comics, D.C.'s biggest competitor, however, has done some commendable work in introducing realism and blacks into comics, as well as giving us the first neurotic superhero. Spiderman. Luke Cage, the Hawk, and the Panther are black superheroes with almost believable personalities. While D.C.'s characters live in the Middle America of Smallville or Metropolis, Marvel's characters live on the West Side of New York City. Unfortunately, however, Marvel continues to print some of the most egregious Asian stereotypes.)

Confucius Say Syndrome

And when Asians are not busy trying to conquer the world or to master the English language, then Asians are forever burning incense and uttering words of fortune cookie wisdom. Though Asians may be the originators of Eastern mysticism, they are never the ones to exercise this power. Doctor Strange, like the Judo Master and David Carradine, are whites who become privy to the secret arts of the Orient, as taught by the Ancient One.

Like the learned Shazam who bestows the power of the Greek and Roman gods on little Billy Batson, the Ancient One teaches Doctor Strange the mystic Oriental arts of worlds gone by. Of course, once Doctor Strange has mastered these skills, the Ancient One becomes so much excess baggage to the plot.

The best known example of Oriental wisdom in the movies and the comics is Charlie Chan, inscrutable detective who solves the most intricate of crimes with some bumbling help from his No. 1 Son. But like all major Asian roles, Charlie Chan was played by a string of white actors. The wisdom of the East, alas, is to be used exclusively by Westerners.

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Banzai Syndrome

War comics provide the clearest example of how the media use racism to foster blind patriotism. Whether they are Germans, Japanese, or North Koreans, the enemy soldier is caricatured as cruel and deformed. The bespectacled, squinty-eyed, buck-toothed Japanese soldier is a staple of most war comics. Because comic writers during World War II only knew two Japanese words, waves of Japanese soldiers are always jumping into live machine-gun fire yelling "Banzai!" or else committing hara-kiri at the slightest excuse.

Typical is the story of the G.I. who, armed only with a machine gun, is left behind to stop the onslaught of Japanese troops. The Asian hordes all perish by mindlessly running directly into his line of fire, thus reinforcing the belief that Asian lives are cheap. And in one forgettable story, Captain Marvel Jr. is injected in his mortal state by a serum that converts loyal Caucasians into mindless Japanese who instantly shout "Banzai." And sure enough, when he utters the magic words "Captain Marvel," he turns into a Japanese superhero loyal to the Emperor. (Captain Marvel Jr., being immortal, of course, merely faked the whole thing.)

Stories depicting the Vietnam War, however, were less successful. Perhaps because of the complexity and the absence of glamour in a people's war, initial attempts to capitalize on the Vietnam War were met with disappointing sales. As a result, war comics are continually reliving the glorious days of World War II. Either they are totally set in that time period, or they are engaged in titanic struggles with modern-day Nazi and Japanese left-overs of that period, like the Red Skull.

Dragon Lady Syndrome

If Asian men are portrayed as retarded, sadistic, or bucktoothed, then Asian women are slinky, exotic, with a penchant for white men. The Suzy Wong is the fulfillment of the dreams of every immature white male: sexy yet submissive, passionate yet obedient. The fantasy world of Steve Canyon and Terry and the Pirates, if it stopped here, would be offensive enough, but these two strips present a picture of Asia as a land of dark cruelty and dimly lit opium dens, where lives are cheap and expendable. Steve Canyon and Terry and the Pirates have a whole zoo filled with the lowest forms of Asian life. More seriously, the Dragon Ladies, hatchet men, and tong wars of Steve Canyon and Terry and the Pirates have done more to sell innocent Americans on the virtues of the Korean and Vietnam Wars than a hundred Pentagon generals. Cold War comics like Steve Canyon and Terry and the Pirates serve a definite function: to feed the public two-dimensional stereotypes of Asia that create a climate favorable to U.S. military intervention. Often, these strips are the only exposure that mid-Western Americans have to Asians, giving the Kansas boy the impression that volunteering for the Army will give him access to easy medals of glory and the bedrooms of easy Asian Suzy Wongs. More than any of the other comics, Steve Canyon and Terry and the Pirates have used racist stereotypes of Asians to foster an atmosphere which tolerates My

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I MUST HAVE BEEN ABOUT THE TIME MY LITTLE PLANE CRACKED UP ON THE ARIZONA DESERT THAT WILHELM'S CAPTORS NAILED ON THE ROOF OF THE IMPERIAL PALACE AT LOS ANGELES.
MOST FORTUNATE LADY, I AM BARLA VAHNIZKA GRAND VIZIER OF THE EMPEROR'S HAREM. GORGEOUS RAIMENT AND LUXURIES ABOUT YOU—HIS NEWEST FAVORITE
I WILL KILL MYSELF / I DESPISE YOU AND YOUR EMPEROR!
I WON'T WEAR THAT DEGRADING GARB!
BUT YOU MUST THE MOST MAGNIFICENT EYES MAY NOT BE OFFENDED BY BARBARIAN CLOTHING
MMM! AT LAST! MY DEAR DO YOU NOT THRILL THAT YOU ARE THE BELOVED OF BUDDHA'S GIFT TO WOMEN?
NO! YOU BEAST LEAVE ME ALONE!
BUT IN THE END THEY FORCED WILMA TO WEAR THE PROPER ATTIRE BY DESTROYING HER OWN CLOTHING.
NO, THERE! KA BOM! KA PLUNGO! THIS LITTLE RED SPRING YOUR EMPEROR GIVE HER TEN DAYS TO THINKS HER MIND OVER DOESN'T REMOVE HER MEMORY!
ALL SHE IS TO OBEY

Lai's free fire zones, Christmas bombings, tiger cages, napalm, defoliation, and anti-personnel weapons.

Racism for Profit

All the stereotypes mentioned above are obvious caricatures of Asians; it is unfortunate, however, that so much of American views on Asia are subtly influenced by these caricatures. Recently, however, the media have embarked upon a more ambitious, infinitely more sophisticated version of racism, i.e. racism as camp. Racism chic, supposedly, is immune from the usual objections because it is supposedly a parody of itself, because anything so outrageously in bad taste can't be all that bad.

In the name of camp, R. Crumb, a leader in the field of underground comics, depicts the most egregious Black and Asian stereotypes. In one episode of Fritz the Cat, for example, the Chinese people are represented as a pack of rats, bent on conquering this country by flooding it with millions of other rats. And in a recent issue of National Lampoon, which seems to revel in bad taste, there is the story of Hitachi "Sparks" Mitsubishi. In one panel, one Japanese soldier says to another: "Hey Sparks, we're planning to torture this Red Cross nurse tonight! If you're not doing anything later, would you care to join us?" This National Lampoon story is indicative of a new trend in ethnic slander, a low-based humor that makes our trip to the concentration camps that much closer.

In summary, comics are a convenient vehicle by which the grossest stereotypes are expressed in the name of fantasy. Of course, comics are more than just a flight into a world of imagination; comics are big business, and, like all big businesses, subject to the demands of the market place. Comics are not run by kindly artists who have not quite outgrown their childhood; comics are run by businessmen interested in greater profits. Green Lantern, for example, won scores of artistic awards for its bold artwork and pioneering work in drugs, ecology and racism, but was canceled because it failed to produce adequate profits. Comics, then, are subjected to the same censorship and editorial strangulation as all other forms of media, and during times of economic crises, can be expected to resurrect racist stereotypes on demand. Behind the tinsel and brightly colored cover lie the cold economic pressures that use racism for fun and profit.

What can be done about this racism? Like all forms of media, comics are subject to public pressure. Recently, for example, comics have been reprinting stories from the 'Golden Age' of comics (the forties) though they have so far resisted printing the more outrageously racist ones. The publishers have indicated that they are awaiting public reaction on whether to reprint these potentially offensive stories.

The Asian Americans for a Fair Media have been continually engaged in fighting all forms of racism in the media, but it needs help, your help. The racism in the comics and elsewhere can be stopped if several steps are taken:

(1) First clearly realize that comics are only pawns in a larger game, that the editorial policy of comics is largely under the control of big corporations and that during the times of crisis the comics can easily contribute to racist hysteria.

(2) Write letters to the publishers objecting to specific stereotypes. The Black movement, for example, has successfully eliminated the more offensive Black caricatures in comics.

(3) Convince others of the magnitude of anti-Asian racism now in the media. Put up bulletin boards of such material wherever Asian people congregate. Get telephone and letter-writing campaigns started among your friends.

(4) Send offensive ads to the Asian Americans for a Fair Media. Keep in contact with us in case we need to coordinate a campaign against specific ads, hiring practices, media programs, articles, etc.

□

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APPENDIX TWO

KEY TO QUIZ

(Unless otherwise noted, this quiz is based on the 1980 U.S. census.)

A. ON ASIAN AMERICANS

#1 Asian Americans are citizens and permanent residents of America.

o PERMANENT RESIDENT is the legal status of U.S. immigrants before naturalization into U.S. citizenship.

#2 Between 1970 and 1980, Asian American population increased about 120 percent.

o IMMIGRATION largely accounts for this rapid population increase. This has been especially true of the last two decades.

o Note that the HISTORY and LEVEL OF RECENT IMMIGRATION varies among different Asian American groups. Chinese, Japanese, and Filipino Americans have a long history of immigration dating back to the last century and the majority of their populations in 1980 are American born. But while the level of recent immigration for Japanese Americans has been low, those of Chinese and Filipino have been relatively high, thus threatening to alter, at least temporarily, the proportion between American-born and immigrants of these two groups. For Korean, Vietnamese and other South East Asian Americans -- the vast majority are recent immigrants.

#3 Asian Americans in 1980 account for only 1.7 percent of the U.S. population.

o One of the main reasons why Asian American populations seem to be doubling so quickly (i.e., twice in the last two decades) is the very small base of their numbers.

o The question of why there were relatively few Asian American immigrants in the past and many more today is an interesting question.

#4

1980 POPULATION	ASIAN AMERICANS
806,027	CHINESE
774,640	EAST INDIAN
700,747	FILIPINO
361,544	JAPANESE
354,529	KOREAN
261,714	VIETNAMESE

#5 Hawaii

o The ethnic proportion of Hawaii's population in 1980 is as follows:

Japanese	24.8%
Filipino	13.9%
Hawaiian	12.0%
Chinese	5.8%
Korean	1.9%
	58.4%

#6 Asian Americans enjoy one of the highest average median family incomes in the United States.

o In 1980:

Caucasians = $20,840
Asians = $22,075

o There are two important qualifications:
1) Since this is an average, some Asian American groups (e.g. Japanese) are in fact more affluent than others (e.g. Vietnamese.)
2) Sometimes within a single group, there may be a relatively large number of those who are affluent as well as those who live near or below the poverty guideline.

#7 Asian Americans have one of the highest average levels of education in America, with 35.5% of all adults having four or more years of college.

o In 1980:

Caucasians = 17.2%
Blacks = 8.4%
Hispanics = 7.6%

o What should be noted is that this impressive Asian American average tends to obscure the fact that a significant number, especially recent or elderly immigrants, do not even have adequate English language abilities.

B. ON CHINESE AMERICANS:

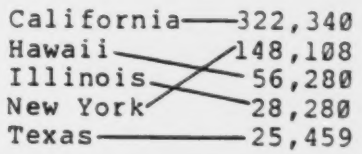
#8 The Chinese American populaion has increased 85% between 1970 and 1980.

Ø Again, the reason was largely because of higher levels of immigration. Some of the significance of this increase has been noted in #2 and #3.

#9 U.S. MALE OCCUPATIONS (1970)

	RANK	
	ALL	CHINESE
Craftsmen, foremen	1 (21%)	6 (7%)
Operatives	2 (19%)	5 (11%)
Clerical, sales	3 (14%)	3 (14%)
Professionals, technical	4 (14%)	1 (29%)
Mangers, officials, proprietors	5 (11%)	4 (11%)
Service Workers	6 (8%)	2 (24%)
Laborers	7 (6%)	7 (3%)
Farmers	8 (3%)	8 (1%)

#10 In descending order, the 5 states with the largest Chinese American population are:



o What can one say about the distribution of Chinese American population?

C. ON CHINESE AMERICANS IN SAN FRANCISCO

#11 San Francisco has not only the oldest, and one of the largest, but probably also the most famous Chinatown in the United States.

#12 The 82,480 Chinese Americans in San Francisco make up about 12% of the city's population. Asian Americans are about 47% of San Francisco's population.

#13 While definitions of the Chinatown area varies, it is estimated that about 60% of Chinese do not live in Chinatown.

o A significant number lives just outside the Chinatown core; middle class Chinese American neighborhoods have been growing in other parts of the city (e.g. Richmond and Sunset Districts); others are spread out throughout San Francisco.

#14 San Francisco Chinatown residents, like those of other Chinatowns, usually have low incomes.

APPENDIX THREE

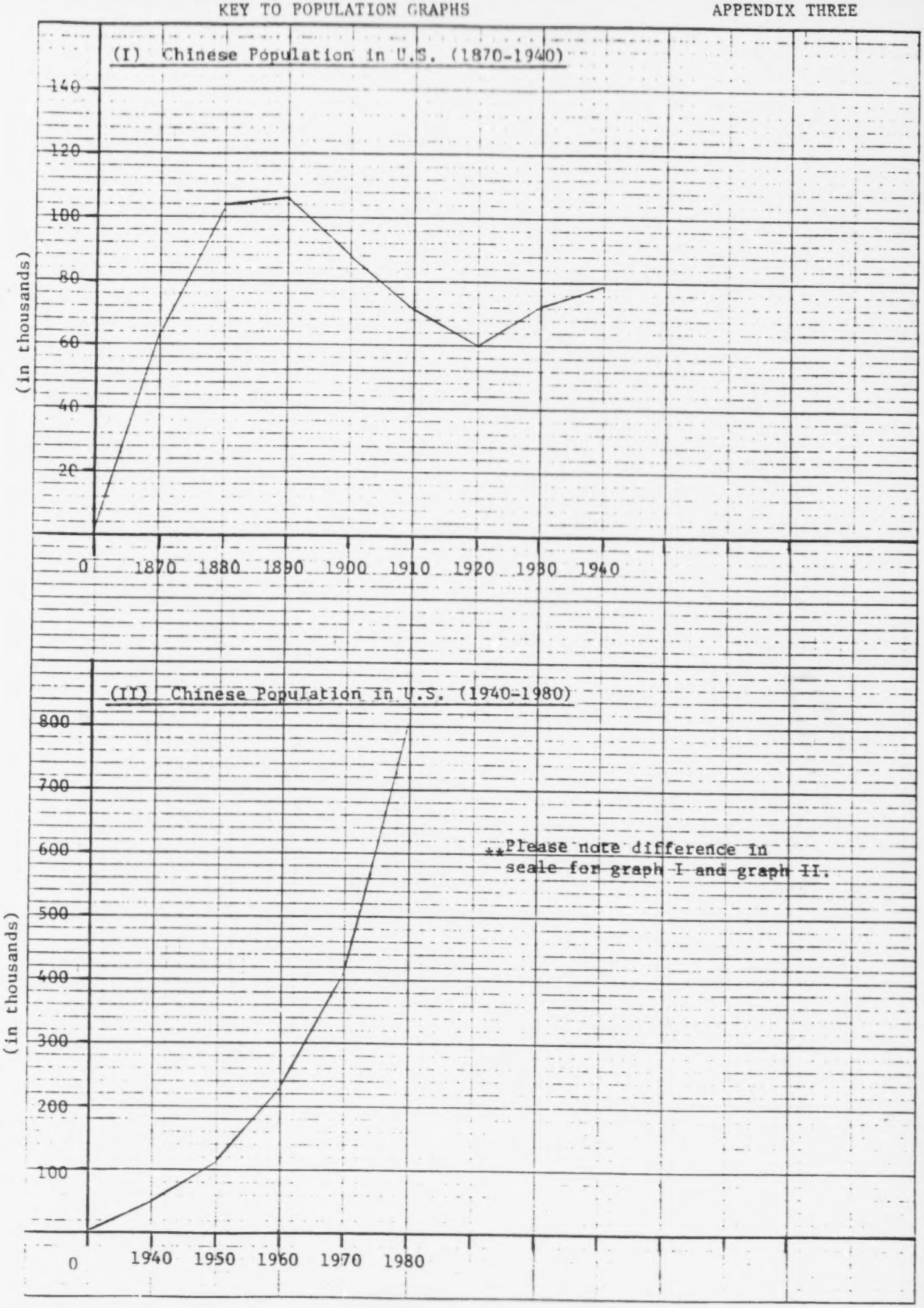
KEY TO POPULATION GRAPHS

Procedures:

1) Ask students to complete the graphs.
2) Provide the following data on the board:

Year	Number
1870	63,199
1880	105,465
1890	107,458
1900	89,863
1910	71,531
1920	61,639
1930	74,954
1940	78,104
1950	105,005
1960	237,292
1970	435,062
1980	806,027

3) Ask students to join the points on the graphs.
4) Ask them what is interesting about the population of Chinese in America in 1870 and in 1940. What happened during the 60 years in between? Why?
5) Ask students what happened to Chinese American population after the 1940s? Why?


(I) Chinese Population in U.S. (1870-1940)
(in thousands)
140
120
100
80
60
40
20
0
1870 1880 1890 1900 1910 1920 1930 1940
(II) Chinese Population in U.S. (1940-1980)
(in thousands)
800
700
600
500
400
300
200
100
0
1940 1950 1960 1970 1980
**Please note difference in scale for graph I and graph II.

APPENDIX FOUR

DISCUSSION QUESTIONS ON HISTORY OF CHINATOWN

1. Identify the two types of Chinatowns discussed in the essay. How are they the same? How are they different? Why do people from the same country of origin like to reside together upon coming to the United States?

2. Why did the Chinese come to America at various periods in history?

3. How did other California residents first react to Chinese immigration? Why did their attitudes change? (Be sure to consider outside factors--i.e., economic, political and social conditions surrounding each wave of immigration).

4. Why was Chinatown a "city of bachelors?" How did this affect community life?

5. What sentiments are expressed in the poem carved in the wall of a barrack by an Angel Island detainee. Is the person hopeful of a good life in America? What caused the person's change in attitude?

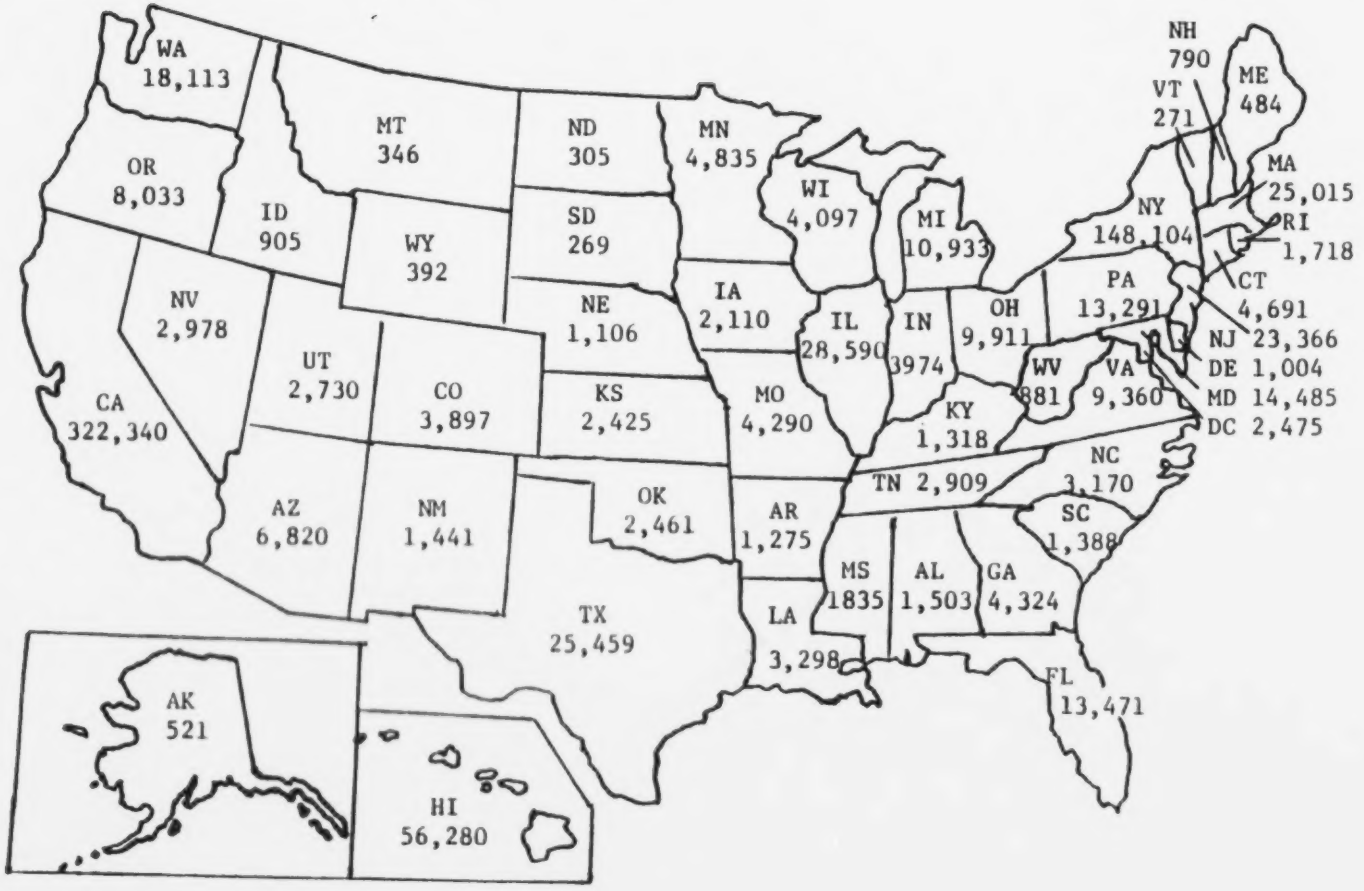
6. What factors caused the growth of a Chinese middle class?

7. Why did immigration policies change in the 1940's? (Especially in regard to Chinese immigrants)

8. What impact did the Asian American Movement of the 1960's have on the San Francisco Chinese community?

9. What do you think is the most serious problem facing Chinatown residents of today? Why is this the number one problem?

THE GEOGRAPHIC DISTRIBUTION OF CHINESE AMERICANS (1980)



APPENDIX SIX

OCCUPATIONS AND EARNINGS OF CHINESE AMERICANS

(1970)	ALL U.S. MALES	C.A. MALES
a) Farmers	3%	1%
b) Laborers	6%	3%
c) Service Workers	8%	24%
d) Operatives	19%	11%
e) Craftsmen	21%	7%
f) Sales	14%	14%
g) Managers	11%	11%
h) Professionals	14%	29%

FIG. 1. Occupations and Earnings of Chinese Americans

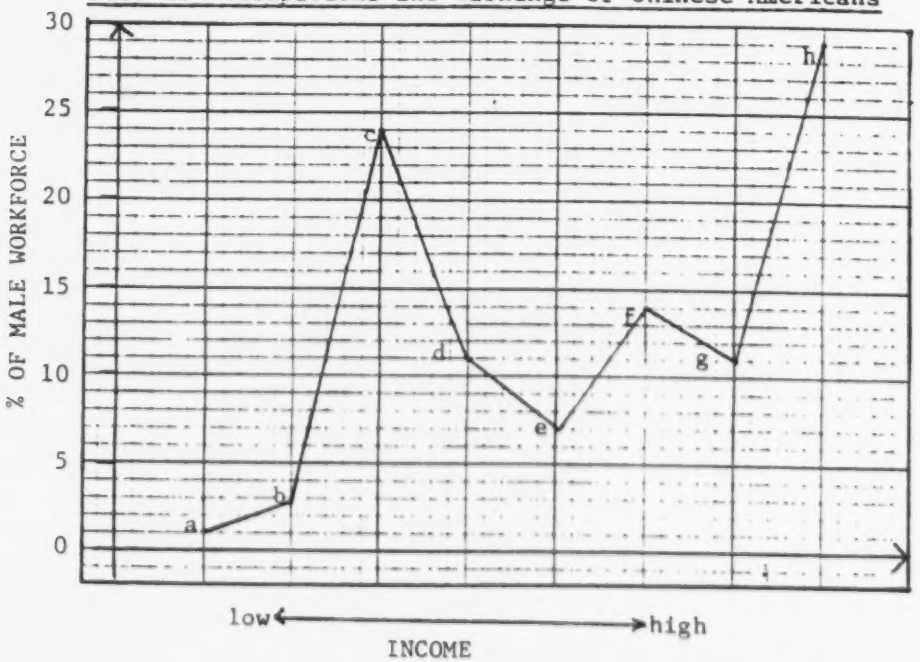
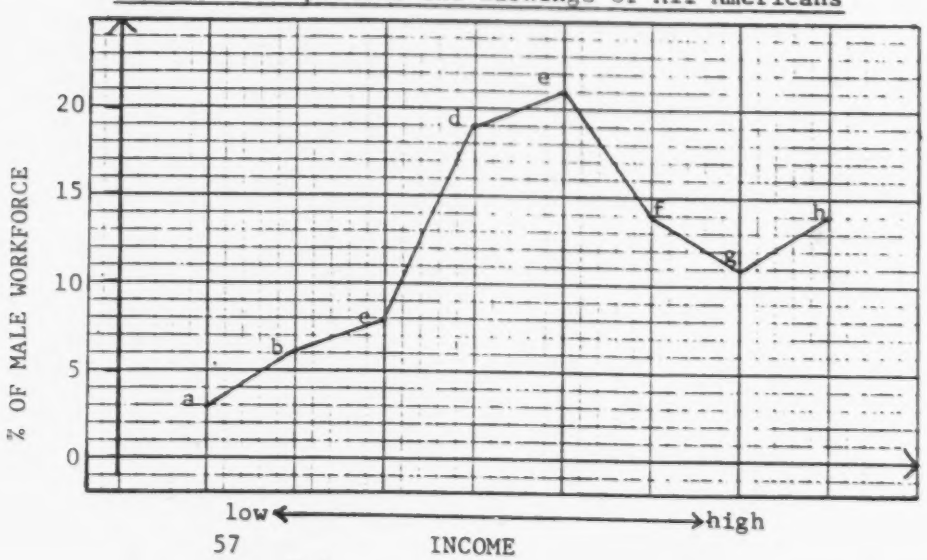


FIG. 2. Occupations and Earnings of All Americans



APPENDIX SEVEN

SCRIPT FOR SLIDE PRESENTATION

PART ONE: COMMUNITY SCENES (SLIDES 1 TO 8)

1. Main Entrance to Chinatown

San Francisco has one of the oldest and largest Chinatowns in America. Located in the downtown area and squeezed between elegant Nob Hill on one side and the city's financial district on the other, Chinatown's core covers about 18 blocks. In 1980, one third, or about 30,000 of San Francisco's Chinese residents, lived in the Chinatown area.

- How old is San Francisco Chinatown?
  San Francisco Chinatown was established in the early 1850s, therefore it has a history of about 130 years.

2. A Tourist Shop

Although the main interest in this slide presentation is the Chinatown residential community, it should be noted that a thriving tourist trade exists in certain parts of Chinatown. In fact, most visitors to Chinatown are usually more familiar with its tourist than its residential areas.

- Who are the customers of this store?
  Tourists and visitors from outside the Chinatown community are the main customers.

- This store is going out of business because the rent has increased from $950 to $6,000. What do you think this reflects?
  In fact, this rent increase resulted from competitive demand by merchants in the tourist business.

3. Community Stores

Chinatown residents usually buy what they need from various kinds of community stores. On this corner in another part of Chinatown, we find a jewelry store (LEFT) and a grocery (RIGHT). There are many stores like these in Chinatown; they range from restaurants, to herbal stores, to bookstores.

4. A Chinese Meat Market

Markets are another important example of community stores. In addition to selling the more common cuts of meat, Chinese markets also sell meats cut in a way that is particularly suitable for preparing Chinese dishes. Some markets sell items unavailable in most super-markets: Live fowl, live fish, fresh seafood, even live tortoise!

- Can you think of any Western food that many Chinese would find difficult to accept?
  Snail is a good example, but one that is closer to home would be bleu cheese.

5. A News and Magazine Stand

Side-walk vendors are common sights in Chinatown. This customer is looking at a stand that specializes in Chinese-language newspapers and magazines.

- Where do Chinese-language publications come from?
  There are four main sources: Hong Kong, Taiwan, the People's

Republic of China, as well as some that are locally published. (MAKE SURE STUDENTS CAN POINT OUT THE DIFFERENT PLACES ON A MAP.)

- What might the diverse sources of Chinese-language publications reflect? The diversity reflects that some Chinese living in America have immigrated from those diverse areas.

6. The Chinese Playground

As one can imagine, recreational space in Chinatown is very limited. Compared to the federally recommended 90 square feet of recreational space for each person, Chinatown provides only an average of 10 square feet per person. This is one of only two playgrounds in Chinatown.

- What competes with space for recreation in Chinatown? Besides space needed for public recreation, business and housing compete for space in Chinatown.

7. Portsmouth Square

This is Portsmouth Square, the other public recreation area in Chinatown. This square is also a famous San Francisco landmark as it was the place where the first American flag was raised in San Francisco on July 9, 1846. What do you think people on the left side of the slide are doing?

8. A Chinese Chess Game

They are playing chess. Actually, there are only two players, the others are just watching and advising. When the weather permits, there are always a number of chess games on Portsmouth Square.

- What kinds of chess are played on Portsmouth Square?
  Both International and Chinese chess are played.

PART TWO: COMMUNITY LIVING (SLIDES 9 TO 15)

9. Ping Yuen Highrise

This highrise is part of a city housing project in Chinatown. It is called "Ping Yuen" or "Peace Gardens" in English. Why do you think that it has twelve stories? (SPACE IS SCARCE IN CHINATOWN)

- What is the population density in Chinatown compared with other districts in San Francisco?
  Chinatown's population density is 4.5 times the city's average.

10. Ping Yuen Courtyard

This slide shows not only the Ping Yuen highrise, but also the courtyard behind it. This courtyard is important as a center for recreational activities to many Ping Yuen residents.

11. Practicing T'ai Chi

If you visit the courtyard in Ping Yuen early in the morning, you will find residents practicing a form of Chinese martial art called T'ai Chi. It consists of a series of standard body movements that are usually performed slowly. Practitioners view it as a kind of exercise that can promote good health.

- What kinds of residents do you think Ping Yuen has?
  Most Ping Yuen residents are either low-income workers or retired senior citizens. Most households have incomes below a certain level. For example, in 1982, a family of four cannot have a combined income of more than $1,000.

12. Ping Yuen's Playground

In this corner of the courtyard, there is a playground for children.

13. Ping Yuen's Vegetable Garden

Some Ping Yuen residents like to spend time in this corner of the Ping Yuen complex. What do you think this is? This is a vegetable garden. Both American and Chinese vegetables are grown here. The pieces of red cloth are tied to the end of sticks to scare away birds.

14. Resting in the Courtyard

Some residents just like to sit and chat in the courtyard. What do you think they talk about?

15. Improvement Association

Finally, in the courtyard is also the Ping Yuen Residents' Improvement Association. Can you guess why this organization would be regarded as being important by residents?

- How does Ping Yuen compare with other housings in Chinatown? Ping Yuen apartments are among the most sought after in the community. There is a long waiting list of applicants. The reason for this situation is because many other rental apartments in Chinatown are both substandard (40% have at least one deficiency) and more expensive.

PART THREE: COMMUNITY ORGANIZATIONS (SLIDES 16-28)

16. Chinese Hospital: Old Wing

This is the old wing of the Chinese Hospital which was built in 1925. The Chinese Hospital is particularly well-suited to meet the language and

dietary needs of Chinese patients. Look at the lower right corner of the slide: what do you see? (A PEDESTRIAN BRIDGE) Where do you think it leads on the other side?

17. Chinese Hospital: New Wing

The pedestrian bridge joins the old and new wings of the Chinese Hospital. In 1977, public recognition of the need for the Chinese Hospital led to the addition of this new building. Today, the hospital is a modern health-care center with a capacity of about 60 beds for in-patient care and a variety of out-patient services.

18. Chinatown Public Library

Since 1968, the Chinatown Public Library has maintained a special Chinese-language collection. Today, with over 9,000 volumes, Chinese materials account for one-third of the library's entire collection.

19. First Chinatown Public School

This playground is in a famous Chinatown school. It was originally the first Public School in Chinatown. Today, it is one of the two public elementary schools in Chinatown.

20. Commodore Stockton's Wall Mural

This huge wall mural opposite to the school's playground has been painted to remind one of the school's history. The original school, known as the Chinese Primary School, dated back to 1885. It was established because a court found that Chinese children living in America should have the right to public education.

In 1905, the school was renamed Oriental Public School. In 1924, the school acquired its present name.

It should be noted that during much of the school's history, Chinese were not allowed to study in other public schools. While this was enforced less strictly after the 1920s, the rule (SEGREGATION) was not nullified by California until 1947.

21. Donaldina Cameron House

This is one of the most famous Christian missions in Chinatown. Donaldina Cameron House originally was founded in the late-nineteenth century as a home for former Chinese prostitutes by a group of female missionaries.

22. Senior Citizen Programs

Today Cameron House has become one of the major community centers in Chinatown. These senior citizens are participating in one of its many programs.

23. Annual Bazaar

But like other community centers in Chinatown, Cameron House focuses a lot of its energy on youth work too. This is an annual bazaar organized largely by youngsters who participate in the House's youth programs.

24. The Central Chinese High School

This is the Central Chinese High School. This school's history is almost a century old. Some Chinese parents send their children to a Chinese-language school such as this one for about two hours each day after regular classes.

25. The Six Companies

The organization that occupies this attractive building is formally called the Chinese Benevolent

Association. However, it is commonly known as the "Six Companies" because when it was founded in the mid-nineteenth century it represented the largest Chinese trading firms. These large trading firms were closely associated with various DISTRICT ASSOCIATIONS. In the past, the Six Companies tended to act both as spokesman and unofficial government for American Chinatowns.

26. The Six Company's Stone Lion

This is the entrance to the Six Companies. What do you think of it? In many ways, the Six Companies was similar to the immigrant aid societies founded by European immigrants in America, even though in the past it probably had more economic power over the community it served than the European aid societies.

27. The Chinese Postal Club

What is seen on the right side of the slide is an example of a more modern kind of Chinese organization. The Postal Club was established in the late 1940s by Chinese Postal employees. As a cross-rank organization, even the Chinese American Postmaster of San Francisco, Lim P. Lee, is a member. Why do you think that this club is important to Chinese postal employees? (IT REPRESENTS THEIR INTERESTS)

28. The Chinese Historical Society

Finally, the Chinese Historical Society of America should be mentioned. Established in 1963, it holds the largest collection of Chinese American artifacts in the country. One can take a tour and see all sorts of Chinese items from the past. As an educational and research organization, the Society has contributed much to our understanding of the Chinese American experience.

Tour Instructions for Teachers

RATIONALE: The purpose of the tour is to encourage students to examine the community behind the tourist industry in San Francisco Chinatown.

BEFORE THE TOUR: On the overhead projector prepare and show students a map of Chinatown similar to the one in Student Handout #6A. You have a choice of the amount of activities you would like to include (see below), parts 1 and 2 are strongly recommended, parts 3 and 4 can be included as interest and time permits.

Part 1 **COMMUNITY LIFE** (Begin at Ping Yuen; 25 mins.)
For Teacher: Script for Walking Tour (Appendix Eight B)
For Group: At Home in Ping Yuen (Handout #6B)
For Group: Community Sights and Sounds (Handout #6C), along streets suggested in the map (see Handout #6A)

Part 2 **COMMUNITY ORGANIZATIONS** (Walking Tour; 45 mins.)
For Teacher: Script for Walking Tour (Appendix Eight B)
For Group: Map of the Route (Handout #6A, ask students to fill in names of the institutions visited)

Part 3 **SURVEY OF CHINATOWN SHOPS** (25 mins.)
For Group: Grant Avenue Survey (Handout #6D)

Part 4 **MUSEUM TOUR** (15 mins.)
For Teacher: The Chinese Historical Society (Appendix Eight C)
With a marking pen indicate the route of the walk with students (but do not mark each institution you will visit, as students will do this on their walk the next day). You will want to give some preliminary instructions. Have students brainstorm a list of things they expect to see on their tour of Chinatown. Save for post-tour discussion.

THE DAY OF THE TOUR: Chinatown can be very crowded and it is easy to get lost, it is best to organize students into groups of 8 to 12, each with a group leader.

o The car park on Vallejo (above the police station) is usually less full than other Chinatown car parks. Chinatown is most congested during rush hours and on weekends. Arriving early in the morning is a good policy.

o The Ping Yuen Playground is a good place to meet at the beginning of the trip. Assign a place to meet if someone gets lost.

o Give students their handouts as the tour proceeds.

o Good luck!

APPENDIX EIGHT-B

SCRIPT FOR WALKING-TOUR

I. PING YUEN: LIVING IN A PUBLIC HOUSING PROJECT

This highrise is part of a city housing project in Chinatown. It is called "Ping Yuen" or "Peace Gardens." Why do you think it has twelve stories? (SPACE IS SCARCE IN CHINATOWN)

Most Ping Yuen residents are either low-income workers or retired senior citizens of moderate means. Most households have income below a certain level. For example, in 1982, a family of four cannot have a combined income of more than $1,000.

Compared to other housing in Chinatown, Ping Yuen apartments are among the most sought after. There is a long waiting list of applicants. The reason for this situation is that many other rental apartments in Chinatown are substandard (40% have at least one deficiency, i.e., lack of hot water, bathroom facilities, dining area, etc.) and more expensive.

II. COMMUNITY ORGANIZATIONS:

1. <u>THE CHINESE HOSPITAL</u>

(Point to the building on the left) This is the old wing of the Chinese Hospital which as built in 1925. The Chinese Hospital is particularly well-suited to meet the language and dietary needs of Chinese patients.

(Point to the building on the right) This is the new wing. In 1977, public recognition of the need for this new building led to its addition. It is a modern health-care center with a capacity of 60 beds for in-patient care. Next, we will visit the Chinatown Public Library.

2. CHINATOWN PUBLIC LIBRARY

(Point to the sign on building) This library was built in 1888 and was originally called the "North Beach Branch." In the late-1960s it was renamed the "Chinatown Branch." Can you guess why? (Most patrons are from Chinatown; diminishing Italian neighborhood nearby.)

This library also possesses a special Chinese-language collection of over 9,000 volumes. These Chinese materials account for about one-third of the library's entire collection. (Ask group to go in for a look around. Ask them to report what they see.) Next, the first Chinatown Public School.

3. First Chinatown Public School

This school is important in Chinese American history because it was the first public school for the community.

(Point to the wall mural) This huge wall mural was painted to remind one of the school's history. The original school, known as the Chinese Primary School, dated back to 1885. It was established because a court decision found that Chinese children should have the right to public education.

In 1905, the school was renamed Oriental Public School. In 1924, the school acquired its present name.

It should be noted that for a long time in the past, Chinese were not allowed to attend other public schools. While this rule (segregation) was not strictly enforced after the 1920s, it was not nullified in the state of California until 1947. Next, Cameron House.

4. DONALDINA CAMERON HOUSE

This is one of the most famous Christian missions in Chinatown. It is named after Donaldina Cameron who founded the House as a home for former Chinese prostitutes about a century ago. Today, Cameron House is a major community center in Chinatown with a wide range of programs for both youths and adults. Next, Central High School.

5. THE CENTRAL CHINESE HIGH SCHOOL

This is a private Chinese-language school. Its history began over 90 years ago when China was still ruled by an imperial family. (That period ended in 1911.) At that time this school prepared children of wealthy Chinese residents, mostly merchants, to take part in the imperial examinations in China.

Today any youngster can attend this school. Some Chinese parents send their children here for about two hours each day after regular classes for language lessons.

In addition to this school, there are three other major Chinese-language schools in Chinatown. Finally, the famous Six Companies.

6. THE SIX COMPANIES

The Six Companies is formally called the Chinese Consolidated Benevolent Association. It was formed in the 1850s as an organization that united the major district associations (see glossary) in Chinatown. Since each of these district associations was

based on a prominent merchant firm, the resulting association has been commonly called the Six Companies. Compared with other Chinatown organizations we have seen today, the Six Companies was probably more important in Chinese American history. At one time it used to act as both spokesman and unofficial government for American Chinatowns. Today, the role of the Six Companies has diminished even though it is still an important institution in the community.

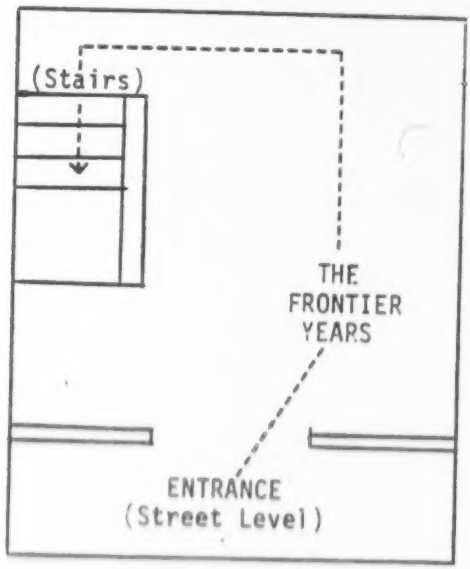
APPENDIX EIGHT-C

THE CHINESE HISTORICAL SOCIETY

This part of the tour is a visit to the Chinese Historical Society, the objective is to provide a further historical context to the institutions included in the walking-tour. Since the museum is literally packed with exhibits, it would be difficult to look at everything systematically. Teachers are encouraged to provide a little tour of their own that traces the developments of Chinese American history. An outline and directions are provided below.

<u>From Early Arrival to the Anti-Chinese Movement (1850s-1870s)</u>

1. **THE FRONTIER YEARS** (On Street Level)
   Voyage
   Daily Life

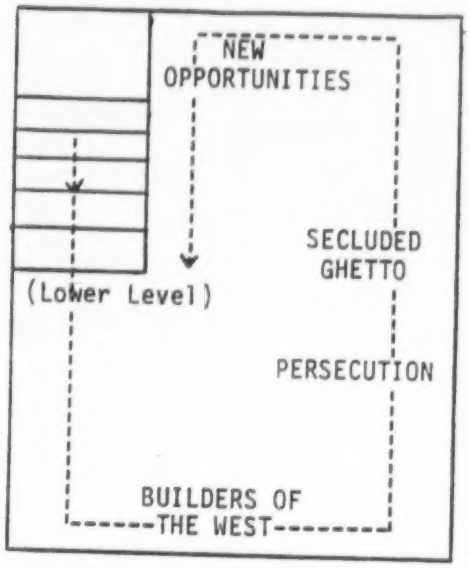


2. BUILDERS OF THE WEST (On Lower Level)

Pioneers and Entrepreneurs

Mining

Railroads



From Chinese Exclusion to World War Two

3. PERSECUTION

In Their Own Defense

4. SECLUDED GHETTO

Angel Island

Post-war Period (1950s to Present)

5. NEW OPPORTUNITIES

New Immigrants

In Search of Knowledge

The Turbulent Sixties